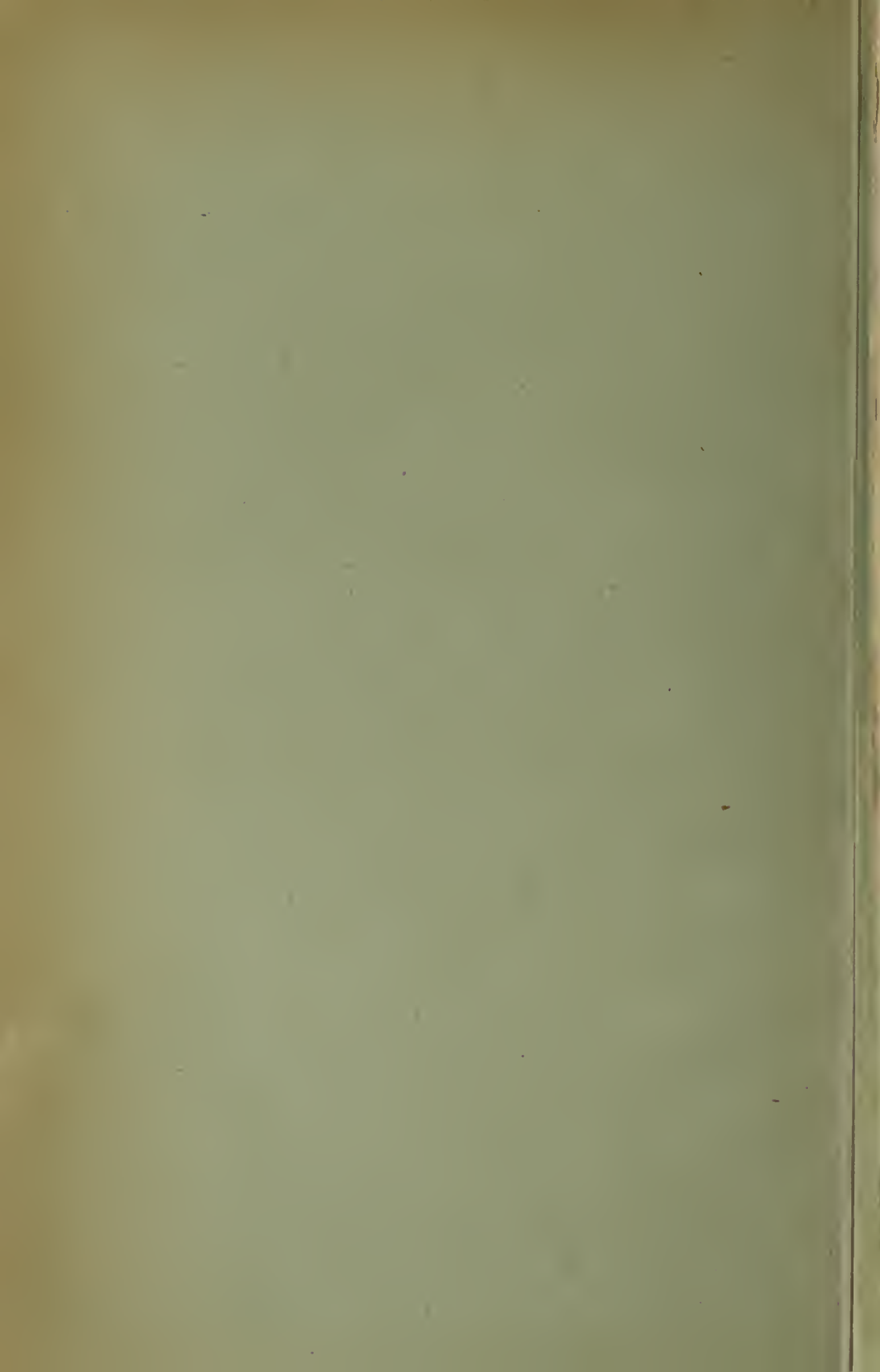


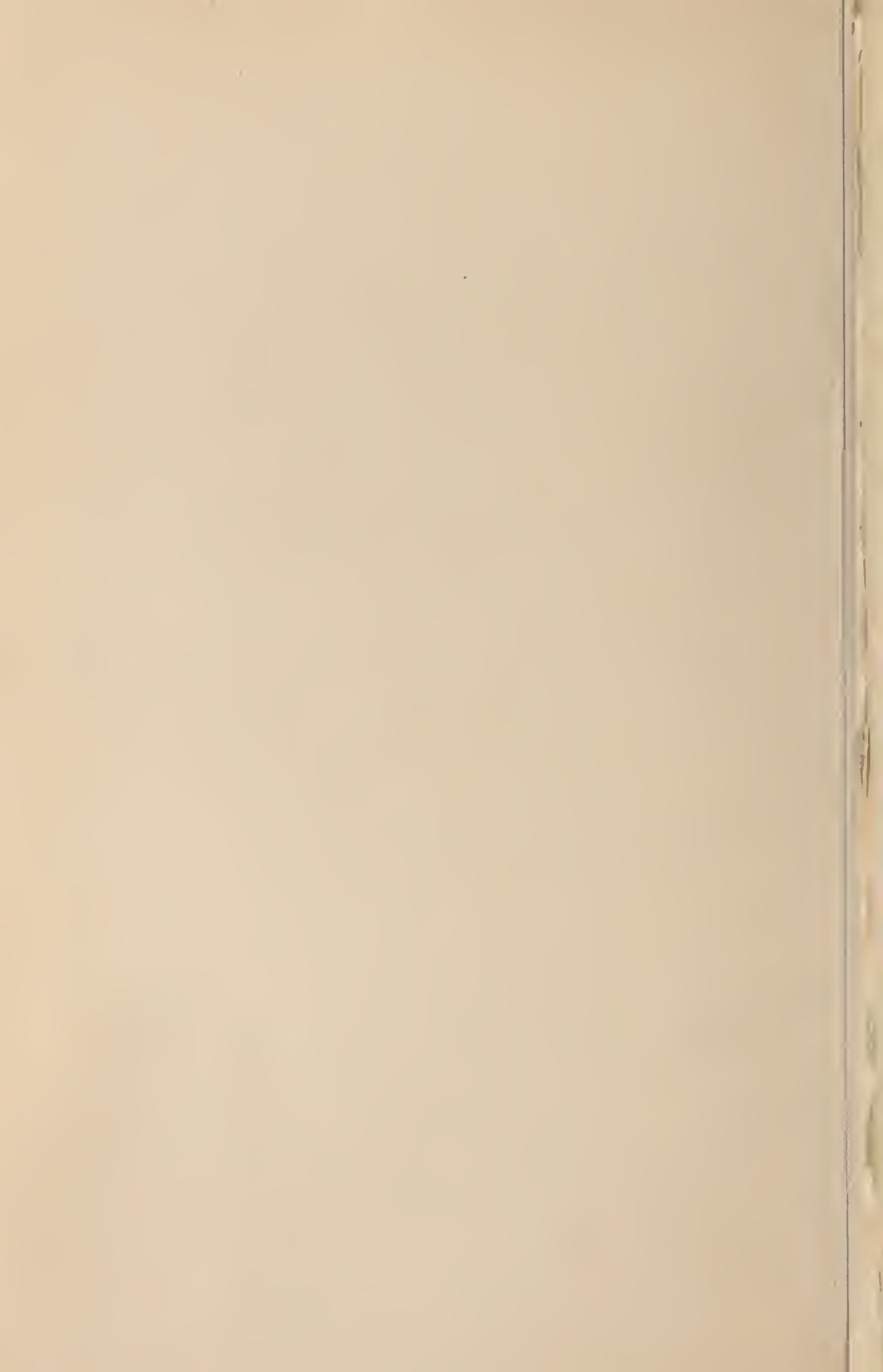
Division 1

Section 7









# *The Missionary Review of the World*



VOL. XXII. NEW SERIES

VOL. XXXII. OLD SERIES

**JANUARY TO DECEMBER, 1909**

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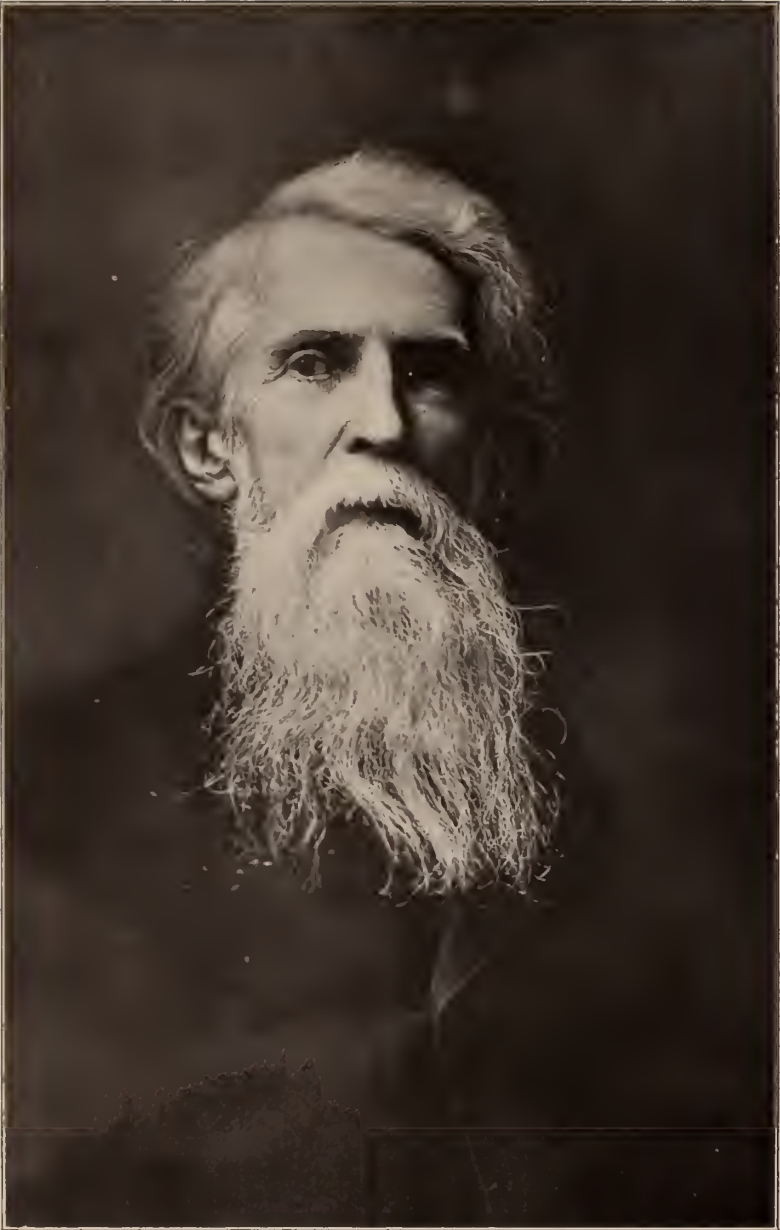






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REV. HENRY HARRIS JESSUP, D.D.

The grand old missionary of Syria. Dr. H. H. Jessup has been working for the evangelization of Syria since 1855, and is one of the most revered and beloved men in the Levant. He has recently celebrated his golden jubilee of service and has completed a history of the Syrian Mission.

# The Missionary Review of the World

VOL. XXXII. No. 3  
Old Series

MARCH, 1909

VOL. XXII. No. 3  
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## SIGNS OF THE TIMES

### AN ENCOURAGEMENT TO PRAYER

Ephesians iii., 20, is a good watchword for our encouragement. There we learn that God is able to do

All that we ask.

All that we ask or think.

Above all that we ask or think.

Abundantly above all that we ask or think.

Exceedingly abundantly above all that we ask or think.

How the apostle emphasizes the power of God to answer prayer!

### CALLS TO PRAYER

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### THE NEW ERA IN MISSIONS \*

The Church to-day is face to face with the opportunity of the ages. Never were the conditions more favorable for the spread of Christianity. Never has the Bible prophecy of a universal kingdom under Christ seemed more certain of fulfillment. Never has it been more evident that Christ alone can be the religious leader of mankind.

The world is now explored. With the opening of Tibet there is no longer a hermit nation. The Church knows

her task, and is confronted by an open world.

A world-wide commerce is developing world-wide facilities for missionary undertakings. Livingstone was six months reaching the Zambesi from Cape Town. You can now make the journey by rail in four days. Railroads and steamboats are opening up the Dark Continent from four sides. China is operating 3,700 miles of railways, and has 1,600 miles under construction.

A large part of the non-Christian world is now under Christian governments, so that the Gospel has free course. In every other part religious toleration prevails. Russia, since the recent edict of toleration, affords a missionary opportunity of the first magnitude. China is a great open door. The Christian missionary, eight years ago driven out by the Boxer revolution, can now go anywhere under the protection of the government. Turkey swings into line at last, and by the revolution of July 24, 1908, opens wide the door for Christian education and evangelism.

The breaking down of opposition to Christianity on the part of adherents of other religions is an event of unparalleled significance. Japan despairs of finding in Buddhism a sufficient ethical and spiritual basis. The native newspapers of China are urging the people

\* From an American Board leaflet.

to give up idolatry. The idol temples in many districts are neglected and in disrepair, while not a few of them have been turned into public schools, the idols being thrust into a closet. India shows both a political and a religious awakening.

The various mission boards, finding the whole world thrust upon them under such extraordinarily favorable conditions, have come to an agreement by which, in the leading countries, exclusive fields for work have been set apart for each board.

While not in any degree neglecting the direct appeal of the Gospel to individuals, the boards have been broadening the work to cover all departments of life, so as to constitute it a mighty agency for Christian civilization.

With all the new motives and conditions which offer encouragement, our strength lies to-day, as it has in the past, in the leadership of Jesus Christ, "the same yesterday and to-day and forever." But a new fulness of time is upon us. Conditions are similar to those in the first century, when Christianity spread with such marvelous rapidity. Then it was the Roman Empire which was open. Now it is the world. No greater opportunity can ever come. No new factors are likely to arise. It only remains for the Church of Christ to go out and conquer.

#### SIGNS OF LIFE IN TURKEY

The signs of progress in the Ottoman Empire are not all in outward reform. Some are evidences of spiritual awakening, others are the results of the spirit of independence which may make trouble for the missionaries—at least for a time.

From Asia Minor comes the report from one province with an average of one Protestant to 64 Moslems, many villages having no Christians. There is, however, evident a spirit of friendly inquiry into Christianity. Groups of Moslems are studying the Bible, and many others are secretly inquiring into the truth of the claims of Christ. The spirit of brotherhood is growing and one great danger is that Moslems may seek the fruits of Christianity without its roots. Still here and there Moslems, men, women and children, are confessing Christ and are showing their changed hearts in their faces and their lives. Through the hospitals, Bible distribution and schools the Truth is spreading and taking root.

The following is a true story, with a still truer prophecy, narrated by a colonel in the Turkish army:

"A thoughtful Turk, some thirty years ago, studied with a holy teacher of great learning in the city of Adana. After his course of training, he was sent by his teacher to Aintab to labor there. He found the place hard and the ignorant people dead to higher things. In considerable discouragement he returned to Adana to the presence of his venerable teacher. He related his difficulties and told how dead the city was, and ended with the statement '*Aintaby diriltmek Hazret-i Isaya makhsonss dyr*'—'*Only Jesus Himself can bring Aintab to life.*' The reply of his teacher was: 'You must go back to Aintab, and there *you* must be a Jesus.' He came, and has recalled the tens of thousands to a living practice of the glorious faith of Islam."

Rev. Stephen Trowbridge, of Aintab, writes:

A group of five or six Turks are com-

ing to-morrow night for the third time for study of the New Testament. Last time they came I freely discust with them the possibility of founding a Turkish church, laying emphasis upon sincere repentance and strength of conviction in the Deity of Christ as essential for such a step. They said they often wished to attend the churches, but held back because the churches are Armenian and in some measure foreign.

On Thursday evening, the day of the opening of the Turkish Parliament, Dr. Shepard and I attended a memorable mass-meeting of Moslems and Christians in which the utmost fraternity was shown by all, and an opportunity for all speakers who wished to take part. Several brief and stirring addresses were made by Young Turks (military officers), and by three of our college professors. The guests of honor were Dr. Shepard of our hospital, and the brigadier-general or commandant of the city regiment. About fifty of the Moslem clergy were present in long robes and white turbans. Most of them are extremely conservative and keep very quiet these days. But a few are liberal, and Thursday evening exprest their feelings in very fine literary language. One read an address upon "Duties of Citizenship," and another an original poem which celebrated the overthrow of tyranny and the coming of the new liberty by very clever and apt similes.

When we remember that last year any eight or ten men who met in a private home for an evening were liable to suspicion and trial for treason, these large and free-spoken gatherings are truly remarkable.

Several of the Christians who made addresses used verses from the New Testament and several Moslems verses from the Koran, much in the same way that Abraham Lincoln clinched his arguments with passages from Scripture.

At noon on Thursday 101 guns were fired as a salute to the new Parliament from the city fort; at the same time the bells of the Gregorian, Protestant and Roman Catholic churches all rang out together. We have never had such a common cause before!

## THE ISLAM IN GERMAN EAST AFRICA

The reports of the German societies, whose missionaries are laboring in German East Africa, direct attention to encroachments of Islam, that great enemy of Christianity. From one district, Usaramo, comes the encouraging news that the failure of the native revolt against Germany in 1905, in which the Mohammedans took a prominent part, has greatly decreased the confidence of the natives in the power of the religion of the false prophet. Signs are rapidly multiplying that the wide circles of heathen who espoused Mohammedanism at best but superficially are beginning to get tired of its laws and ceremonies, and the missionaries of the Berlin Society, stationed in Usaramo, are preparing for more aggressive work in the near future.

From all other points of the wide field, however, come disquieting reports of the progress of Islam. The workers of the Society for German East Africa say, "Quietly the Mohammedan doctrines enter our people deeper and deeper. The most influential circles, those of the chiefs and merchants, are their adherents with but few exceptions. Since the followers of Mohammed keep themselves entirely separate in their external mode of life, it naturally comes to pass that those who are connected commercially with the chiefs and merchants also espouse Mohammedanism. The strongest movement has its center at Mlalo, the great heathen village near Hohenfriedeberg. The chief tax-collector, Mbukusi, started it. The merchant Swaka continued it. This month a great Ramadan celebration was held in Mlalo. Many Mohammedans came long distances and



many Mohammedan baptisms were performed. The position of the population in general seems divided. The older people say, "When once we praise God, we become Christians. Islam expects too much in the outward life and appearance, but Christianity is for poor people."

The missionaries of the Berlin Society speak of the political danger of Islam with great emphasis. In Lindi a conspiracy of the Mohammedans against the German Government was discovered last summer. An Arab from Zanzibar, Hamedy, son of a famous slave-trader, started it through a letter which was said to have fallen from heaven in the holy city Mecca. It was read in the mosques at Lindi, Tanga, and in other places. Finally, an attempt was made to approach the native soldiers, who are mainly Mohammedans, and to cause them to participate in a holy war against the Christians. But the soldiers were loyal, and the planned revolt failed to come to pass.

An immediate political danger does not seem to exist, but the whole situation in German East Africa shows the aggressiveness of Islam, which is bitterly hostile to everything Christian, and it calls for increased activity in the cause of Christ in that country.

#### **SIGNS OF LIGHT IN PERSIA**

The constitutional party triumphed over the reactionaries at Tabriz, after nearly one hundred days of civil war. Consequently, the scattered Moslem boys came flocking back to mission school. From Teheran, Rev. S. M. Jordan wrote, October 27: "School opened with the largest enrollment in its history. Now, there are about 225 in attendance; a number have been kept away by the month of Ramazan.

I do not suppose we shall be able to accommodate all who apply for admission." Thus reports *Woman's Work*.

Rev. J. N. Wright wrote from Tabriz, September 29: "About one-third of our Sunday morning congregation is now made up of Moslems. They generally fill one row of pews from back seats to the front, and give fine attention. Often we have two large classes of them in Sunday-school. One, a teacher for years in Moslem schools, is an interesting inquirer. He has written three Turkish hymns of a good order and thoroughly evangelical." English missionaries at Ispahan declare: "Doors are widely open."

#### **STIRRING SCENES IN INDIA**

Rev. Alden H. Clark, of Ahmednagar, India, sends stirring news of a spiritual awakening in that important missionary center. Two months ago Mr. Clark became aroused to a sense that missionaries and large native Christian communities in Ahmednagar were too much absorbed in schools, hospitals, orphanages, etc., and were giving too little attention to the great masses of non-Christian people living at their very doors. In one of the missionary prayer-meetings Mr. Clark spoke of this to the other missionaries and they met the suggestions in a spirit of consecration. They began carrying on street preaching in several prominent centers in the city. All at once this street preaching began to take on a different tone. The native preachers became more earnest and effective and the people listened with marked attention. Several invitations came from little Hindu communities to come and preach to them.

One missionary was led to start a Bible class for educated Brahmins, which has proved full of promise and



has brought some of these young men to very serious thought about Christianity. Dr. R. A. Hume invited some leading Brahmins of the city to a conference which proved a unique one in the religious history of the city and has been followed by several more of similar character. Men were led to think about prayer, and to engage in prayer with a little group of us Christians. High-caste boys who are in Mr. Clark's English class began to come without any special urging to talk about Christianity. Everywhere there are encouraging signs of new spiritual interest.

#### **LAYMEN'S MOVEMENT IN SOUTH AFRICA**

A six weeks' tour by a deputation, consisting of the veteran Rev. Andrew Murray, the mission secretary, Rev. J. du Plessis, Professor Marais, and others, has just been concluded. In the Transvaal and Orange River Colony the principles of the movement were explained, and the calling of the Church emphasized. At Johannesburg about 100 delegates gathered from different towns and villages, including some thirty ministers and missionaries. Great enthusiasm was aroused on the King's birthday, when the church was filled by attentive audiences; 119 members of the Union were secured, who promised to do what they could to start and continue a branch in their own town. At Bloemfontein smaller, but successful, meetings were held. The deputation in the Colony aimed at raising \$12,500 to cover the deficit, and so to increase enthusiasm as to raise the permanent income from \$75,000 to \$90,000 for the extension of the work. Their appeal met with hearty response. At Oudtshoorn, an ostrich-farming center, \$5,000 was

raised in collections and promises, and unions were started.

#### **CRISIS IN THE KONGO**

Rev. Wm. Morrison, of Lueba, writes that it is almost impossible for people in the home land to realize all that the Belgian rule may mean to missionaries. He says:

For years we have been praying that some relief would come to the poor natives, and that the door which had been closed to the spread of the true Gospel might be again opened. We believe a brighter day is dawning in this great darkness, which has been the seat of so much cruelty and oppression and double dealing.

For many months we have been protesting to the officials of the Company about the situation of affairs, but all has been in vain. They indignantly deny the existence of the evils.

In this time of crisis we ask the prayers and the interest of all God's people. It seems that the hand of God is here and that He has determined to display His power. Not only is He crushing, as we believe, this iniquitous government, but He is opening up before us wonderful doors of opportunity. Two of the greatest chiefs in all this region, both of whom had always maintained a stern spirit of opposition to the Gospel, have now had their hearts softened. To the village of one of these we are sending three evangelists. One last word: Pray for the brighter day in this darkness!

#### **EVANGELIZATION IN FRANCE**

The problem of the evangelization of France under the new conditions, and the need for outside help in this work, are concisely outlined in the following extracts from a private letter, written by Pastor C. W. Cremer, the secretary of the Evangelical Society of France:

"Since the Law of Separation was passed, the French Protestants have risen as a whole to the level of the

situation. They have subscribed conscientiously the amount of the grant which the State no longer made to them; and none of their good works have suffered much in this time of crisis.

"This shows vitality amongst us; but it is to be noted as regards evangelization, that the work is scarcely more than blocked out. There are in France 700,000 Protestants with a little over 1,000 pastors. One for 700 would not be a bad proportion if the 700 were always in some one locality, in city or country; but the Protestants are scattered amongst 38 millions of Catholics—nominally so at least. Thus with 1 to 54 of the population it is very difficult to keep up services, and the churches consequently are weak, and find it hard to provide for their own needs. When it comes to evangelizing the 38 millions of their fellow countrymen, they are unequal to the task.

"All that our evangelization societies are together able to do is to send some 120 or 130 workers amongst these 38 millions, and this is evidently very little.

"Yet it is something. The work is a very interesting one, and it needs development because the door is now open; and being a spiritual undertaking, it can not always be estimated by its expenditure or the number of its workers, but it should rather be valued by its influence.

"Another point which should not be overlooked is that the evangelization of France has also its importance because of the influence which France exerts over the Continent of Europe."

### ALASKA'S AWAKENING

The Alaska exposition to be held this year in Seattle has stimulated wide-spread interest in the marvelous development of the vast territory to the north. Tens of thousands of people will be able to see an exposition that will show the work of the people who have civilized Alaska—the work of the missionary, the miner, the railroad-builder and the thousands of pioneers from every State in the Union who have helped to bring Alaska to a point that justifies them in petitioning Congress for better representation at Washington, and for as much of self-government as is allowed a Territory.

Alaska has a population of 100,000. Its commerce increased twenty-four per cent. last year and it is prophesied that before 1925 Alaska will have a population of 1,000,000.

To-day in twelve cities are good hotels and all modern improvements. Juneau, Nome, Fairbanks, Douglas, Chena, Skagway, and Treadwell have their homes, schools, churches, libraries, telegraph, electric lights, water-works and telephones, and their up-to-date department stores.

The discovery of gold led to the first knowledge of what Alaska really is. Before that the popular impression was that Alaska was a land of ice and cold. But in the ten years in which Nome alone has produced more than \$30,000,000 in gold, people have learned that Alaska is a habitable country in all parts in summer, and in nearly all parts in winter.

Now is the time to establish Christian churches and schools in Alaska.



SOME OF THE MAKERS OF NEW TURKEY

The officers and teachers of the Syrian Protestant College, Beirut, Syria  
Rev. Dr. Daniel Bliss, President Howard Bliss and George E. Post, M.D., are in the center of the front row.

## WHAT THE MISSIONARIES ARE DOING IN TURKEY\*

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

Missionary of the American Board

Leaving out the neighboring countries, which were formerly under the Ottoman rule, but are now otherwise governed, the Ottoman Empire consists, roughly speaking, of five parts—European Turkey, Asia Minor, Syria, Arabia, and Tripoli (in Africa). European Turkey comprises Albania, on the Adriatic coast; Macedonia, in the center; and Thrace, bordering on the Black Sea. The Ottoman Empire includes only a small part of Arabia—a narrow strip running to the Persian Gulf on the east and another including most of the Red Sea coast with the sacred cities, Mecca and Medina. Tripoli in Africa (including also Benghazi) stretches indefinitely south into the desert. Asia Minor may be

used to refer to the territory as far east as the Persian frontier, and Syria may include Mesopotamia. Thus the total area under consideration will be about 1,150,000 square miles, with an estimated population of 24,000,000.† From the subtropical heat of Busrah (or Bassora) and the Red Sea littoral to the snows of Mt. Ararat and the long winters of Erzeroum, all sorts of climate are found. Constantinople is in the same latitude as New York, and the Black Sea is chilled by the icy winds from the steppes of Russia, so that Turkey is not a subtropical land, but has a distinctly temperate climate.

The most important large cities that are centers of Protestant missionary work are Constantinople, Beirut, Jeru-

\* It is not the object of the present article to furnish an historical sketch of missionary effort within the present bounds of the Ottoman Empire. Such a sketch would have to begin from the day when our Master felt that "He must needs go through Samaria"; and include His visits to Tyre and Sidon; and follow up the journeys of the apostles through Asia Minor, Thrace and Macedonia. For all these places are now parts of the Ottoman Empire. We must now confine ourselves to a hasty and somewhat superficial survey of the present situation. In our review we omit certain lands once under Turkish rule but now otherwise governed. These include Bulgaria, Bosnia, Herzegovina, Crete and Egypt.—C. T. R.

† "Daybreak in Turkey," by Dr. J. L. Barton, p. 16.



saïem and Smyrna. But many of the most marvelous results have been in smaller places, farther from the debasing influences of the seacoast.

#### **The Races and Languages**

The geographical distribution of races and languages is also worth remembering. A line drawn from Alexandria east by north, between Aintab and Aleppo, will divide the empire linguistically; north of that line the common language is Turkish, while south of it Arabic is practically universal. Albanian is spoken patriotically throughout Albania; Bulgarian and Servian near the borders of Bulgaria and Servia; Greek along the shores of the Ægean, Marmora and Mediterranean, as well as in the Archipelago; Armenian and Kurdish near the Persian frontier as well as in the streets of Constantinople; while many another tongue is spoken by considerable numbers in various parts of the empire. In Macedonia, Greeks and Bulgarians are perilously equal in numerical strength; but there is not a single province of Asia Minor where the Turks are not in the majority. Large colonies of Jews live in Constantinople, Salonica, Smyrna, and various parts of Palestine, especially in and around Jerusalem; villages of Circassians are scattered over western Asia Minor; and Nestorians on the Persian border, and Syrians, Bedouin and Arabs in Syria serve to swell the number of nationalities in this composite Ottoman Empire. It is wrong to call all these people Turks; it is more correct to call them all Osmanli.

#### **The Religions**

The prevailing religion is Islam, but among the Mohammedans there is such variation of belief that the Sun-

nites and Shiïtes are as far apart as Jew and Samaritan were in the time of Christ; while there are numerous sects of dervishes who are not regarded by other Moslems as orthodox.

The great majority of Ottoman Moslems are Sunnites, as those of Persia are Shiïtes. While Islam exalts the idea of God as creator and ruler, it has no conception of Him as Father. Submission to the divine will, and the performance of certain ceremonies, are the essentials to salvation; it degrades woman to the level of a slave, and has no word for *home*; it prescribes washing of face, hands and feet five times daily, but demands no cleansing of words or imagination. Wherever Islam has ruled, progress has been impeded and the people have stagnated.

Of the various branches of the so-called Christian Church in the Ottoman Empire, the Greek Orthodox Church is the largest. This again is divided, but on national lines; and the world has recently seen the spectacle of Greek and Bulgarian forgetting their unity of church affiliation as they tore each other's throats in Macedonia. It is a church with a creed rather than a life, and with so many forms and ceremonies that no space is left for content or vitalizing force. It holds to baptismal regeneration, and knows no other gift of the Holy Spirit than that conferred on the eight-day-old babe by anointing with the holy ointment, and salvation it holds to be impossible outside the Greek Orthodox Church.

Separated from this church by racial lines and historical happenings, rather than by creed or polity or life, is the Armenian Gregorian Church. There is to-day more of real spiritual con-

tent and of effort at true reform in this Church than in the Greek; yet the careful observer of the effects of both Gregorian and Orthodox churches on the daily lives of their constituents must admit that the message of the Spirit of the Church of Sardis (Rev. 3) applies to them as well, "I know thy works, that thou hast a name that thou livest, and art dead."

Then there is the Jew, the ubiquitous Jew, first cousin to the Arab Moslem, like him the son of Abraham. Most of the Jews in the Ottoman Empire came there as a result of persecution in Christian lands—from Spain, from Poland, from Rumania, from Russia, and elsewhere.

Scattered among these faiths are small tribes like the Druses, the Yezi-



Photograph by H. O. Dwight, LL.D.

TRANSLATING THE WORD OF GOD  
Dr. Bowen and assistant translators in Constantinople

Before the scornful gaze of the Moslem are exposed still further the divisions of the Church of Christ by the presence of Roman Catholics, Greek and Armenian Catholics, Maronites, Copts, Nestorians and others who claim to be Christians; while the only ones for whom the Moslem has any respect are the Evangelical Christians, who will not tolerate the veneration of pictures or images in their churches, nor pay idolatrous worship to the Mother of God.

dees, the Nusairiyeh, and the Kuzzulbash Kurds, whose forms of belief are as yet but partially understood, but who are said to retain from idolatrous ancestors certain heathen forms, and who can not therefore be correctly classified as Moslem, Christian, or Jew.

Missionary policy has necessarily been dictated largely by the peculiar state of affairs in the empire. The story of Jesus is already known, in outline, to most Armenians, Bul-



HOME TRAINING FOR THE YOUNG SYRIANS

Bedtime in the dormitory of the Beulah Home, Sidon Orphanage

garians and Greeks; while even the Moslem honors Jesus as the miraculously born Word of God, a sinless prophet of God. But the ignorance and degradation of the people are appalling; and Mohammed's system owes its origin to his revolt against the practical idolatry of his day, which wore and still wears the mask of Christianity. Education is therefore rightly more prominent in the program of mission work in Turkey than in most other lands. Evangelization is certainly needed, and great attention is paid to this; and education is predestined as a means to this end. The cure of the body is likewise made an opportunity for the cure of the soul; and all publication work has as its ultimate aim the publishing of the Gospel of Peace. Nevertheless, it remains true that the majority of all missionaries in the empire to-day are connected with educational work.

#### The Missionary Beginnings

When missionaries first went to Turkey, they were welcomed by all nationalities as reorganizers of the schools of the country on a saner basis. These pioneers had oversight of purely Moslem schools, in barracks and out, in the capital. When, however, they opened schools of their own and began to make even a nominal charge for tuition, very few came to them. Naturally these first schools of eighty years ago were very elementary; but it was not long before the English language and higher branches began to be demanded and taught, till now we see a network of some eleven full-fledged colleges, mostly with American charters, and largely maintained by foreign funds. Robert College, in Constantinople, the oldest of all, has done a remarkable work among some fifteen nationalities, especially Bulgarians, Greeks and Armenians. It



has to-day some forty instructors and 450 students in the preparatory, collegiate and commercial departments. The Syrian Protestant College, in Beirut, is doing an equally noble work, especially for the Arabic-speaking races. It has a fine medical department, and in all branches—medical, pharmaceutical, commercial, collegiate, preparatory and training school for nurses—it has 59 instructors and 827 students. Euphrates College, in Harpout, has a thousand students in all departments, practically all Armenians. Anatolia College at Marsovan, Central Turkey College at Aintab, International College at Smyrna, St. Paul's College at Tarsus, Asia Minor Apostolic Institute at Konia, the English College at Jerusalem, the American College for Girls at Constantinople, and the Central Turkey College for Girls at Marash, all stand as bea-

con-lights in the darkness of illiteracy, and furnish an example and incentive to increasing native effort. Then there are theological seminaries at Marsovan, Marash, Harpout and Beirut, and occasional theological classes are formed elsewhere when needed. There are also many high-schools, and more than 500 common schools, these last largely under native control, all of which are a direct outcome of missionary work and are constantly being urged to a higher grade of efficiency as feeders to the high-schools and colleges.

It is interesting to note the reflex influence that these evangelical schools have had on the other communities. Not alone among Armenians and Greeks and Bulgarians, but also among Jews and Turks better schools are rising up, as a direct result of our work. Often these are intended to



THE PRODUCT OF AMERICAN EDUCATION IN THE LAND OF THE HAREM  
Some of the graduates from the Native College for Girls, Constantinople

draw pupils away from missionary schools, but in order to do this the rival schools must have a good program, at least, besides being free. With hardly an exception, missionary schools charge tuition, while very few of the schools of other faiths do. Yet the pupils prefer to come to the evangelical schools. Parents repeatedly testify that nowhere else can they find the same high standard of morality

President Tracy, of Anatolia College, said: "It was you Americans who, coming here to Turkey, found us in darkness and showed us the way to the light." A Turkish official at Harpout said to a great audience of Armenians and Americans at Euphrates College: "Hitherto only the Armenians have been able to avail themselves of the privileges of this college. We Turks have been forbidden to send our chil-



TRAINING THE FUTURE LEADERS

The Girard Institute Schoolroom, Presbyterian Mission, Sidon, Syria

taught and practised, and that they regard the training of character as of much greater importance than the acquisition of knowledge.

#### The Testimony of Moslems

It is also interesting to note the wide-spread testimony of Moslems, since the constitutional régime came in last July, to the influence of missionary schools. During a recent jubilation at Marsovan over the opening of the new Parliament, a Turk, addressing

dren here. That is all changed now, and we will share with you in the enjoyment of what this institution offers to all who come within its doors."

#### Some Results of Missions

As a result of missionary activity, a native Protestant Church has come into existence, which now claims more than 20,000 communicants and perhaps four times that number of adherents. It was not the intention of the earliest missionaries to separate any



persons from the communion of the old churches, but rather to cooperate with their clergy in spiritually reforming those churches. The Archbishop's Mission to Assyrian Christians, through the friendly cooperation of the Catholicos, or Patriarch, of the Nestorians, Mar Shimun, has been able to retain this attitude. But the bitter denunciations and fearful anathemas

gorian Church has been because of its contact with a strong Evangelical Church—as even some of the high Gregorian ecclesiastics have acknowledged. The present Patriarch, Mgr. Ismirlian, is a man of fine spiritual and patriotic temperament, a friend to the missionaries. And the hope of the Orthodox Greek Church lies in the Greeks who have been trained in the



HEALING THE BODY

In the operating-room at American Board Mission Hospital, Talos, Asia Minor

of the Greek and Armenian Patriarchs hurled out of those churches a band of faithful ones, who thereby lost their rights to baptism, marriage and burial, and all legal "rights or privileges in the empire that any one was bound to respect."\* The governmental recognition of a Protestant community was thus forced by the hierarchy of the old churches. The results show clearly the finger of God. Whatever of reformation has taken place in the Gre-

Evangelical Churches and schools. It would not be just to give the entire credit for the growth of the Protestant churches wholly to the missionaries, under God. Preaching and evangelistic work have always bulked large in the program of missionaries, but except under very special circumstances they have not acted as pastors of such churches. From the very first, one prime object of foreign endeavor has been the training of a corps of native pastors and teachers, and all honor is due to the faithful

\* "Daybreak in Turkey," by J. L. Barton, D.D., p. 168.

work of these servants of God—many of them men of signal ability as well as of deep consecration. Nearly two thousand trained native laborers are the leaders in the church work of to-day, while the missionaries are increasingly coming to regard themselves as the temporary advisers and helpers of these workers. If the Ot-

tom Empire where hitherto such work was utterly impossible. Moslems are attending evangelical services, and in increasing numbers are coming to missionary schools and colleges. The remarkable official declarations of the equality of persons of all faiths before the law has opened up a new world of activity for the Church of Christ; and



RESCUING THE ORPHANS

The missionaries work for the orphans. Children, after the massacres, come for rescue to the American Board Mission, Van.

toman Empire is to be led to Christ, it must be by its own native leaders. There is to-day at least one converted Moslem among the ordained clergymen in the empire—a man who, until the newly proclaimed liberty made it possible for him to go to Constantinople, had been for many years faithfully preaching in the Caucasus, Central Asia and Bulgaria. He, and such men as he, must be the human channels for the flowing of God's mercy to the long-thirsting Moslems. In this connection it is inspiring to witness the wonders of the present day in the newly opened doors resulting from a liberal government. Direct and open evangelistic effort for Moslems has begun already in many parts of the

the restrictions heretofore put on religious gatherings of all sorts are henceforth removed. Just how much of this new spirit of justice and fraternity is due to the work of missionary institutions it were impossible to state, but a connection is undoubtedly traceable.

#### Publication and Medical Work

Another most effective form of missionary work is that of publication. The two great centers for this work are Beirut and Constantinople. A press was set up in Harpout some thirty years ago, but was speedily sealed up by the Sultan's order, and has only within the last six months been unmuzzled, to speak and praise God. Local work has been done at

other points, such as Smyrna, but in inconsiderable quantities. The whole Bible has been given to the people in practically all the languages of the empire. Large parts of it have also been printed in raised type for the blind. And a great quantity of text-books of all sorts has been provided for the schools; for these were almost totally lacking. Other books printed include commentaries and other helps for the study of the Bible, church histories, hymn-books, liturgies of the Nestorian Church by the Archbishop's Mission, and books on a variety of scientific and historical topics. It would be difficult to overestimate the importance of this literary work, to which the lives of a noble line of missionaries have been devoted. The printed page goes where no laborer, native or foreign, has ever been; and in spite of pre-vailing illiteracy—nay, by conquering

that illiteracy—these books pave the way for an intelligent acceptance of the personal Savior. Aside from books three weekly newspapers and one monthly are published at Constantinople in three languages, and have a wide circulation, with many subscribers even outside the empire. A periodical in Arabic is published at Beirut to disseminate Christian truth. An evangelical Greek paper, published in Athens, enjoys a considerable circulation. These presses have been greatly helped in their issuing of tracts by grants from the Religious Tract Society of London and the American Tract Society, as well as from private funds. The generosity of M. Leopold Favre, of Geneva, Switzerland, should be specially mentioned in this connection. Of late years, individual churches, young men's Christian associations and other



TEACHING THE BOYS A TRADE

The carpenter shop at the Presbyterian Mission, Sidon, Syria



native organizations have begun the publishing of Christian literature at their own expense.

Perhaps the most attractive sort of missionary service is the medical work. From its inception this has always had a direct and powerful evangelistic purpose; and the results can be measured only by Him who sees all. No agency has been more potent in breaking down prejudice, in securing confidence, in gaining genuine gratitude, and in softening hard hearts for the reception of spiritual truth. Not actual patients alone, but relatives and friends as well, are deeply influenced by the self-effacement of the trained physician and surgeon and nurse who devote themselves day and night to Christly ministries for the body as well as for the soul. The lessons in cleanliness and personal purity, in mutual respect and helpfulness, in hygienic and dietetic habits which the patients learn during even a brief stay in the wards, are of immense value to the homes of the people. The value of clean clothing, well-cooked food, fresh air, and frequent baths can not be overestimated. But, above all, the opportunity for convalescents to hear the Word of God as it is read or preached or explained or sung into their souls is a priceless one. Many of the hospitals allow no in-patient to leave without a copy of the Bible, in whole or in part; and on the backs of prescriptions given to out-patients is printed a Bible text to remind them of the truth. The missions vary as to the question of free medical attendance; some of the hospitals are practically free, while others support nearly or quite the whole of the staff from the medical fees. In any case, the destitute poor are not turned away. A complete list of all

the hospitals in the empire is impossible here. There are more than twenty-five. Special mention should be made of the self-sacrificing work of the deaconesses of Kaiserswerth, as nurses in the hospitals of Beirut, Constantinople and elsewhere. A hospital for lepers, just outside of Jerusalem, is under the care of the Moravians. Training-schools for nurses have also been established at Beirut and Marsovan, and one is soon to be started at Constantinople. The medical department of the Syrian Protestant College at Beirut has trained a large number of efficient Armenian, Greek and Syrian physicians, and has now over a hundred in training.\*

#### **Rescue and Industrial Work**

Some fifteen years ago, the dire disasters of the American Massacres left thousands of orphan children directly accessible to missionary care; and a considerable number of orphanages were started through the generosity of individual friends in America, Great Britain, Switzerland and Germany. Many hundreds of these waifs were gathered in, and in the course of twelve to fifteen years have been trained into positions of self-support and honor. The immediate and pressing need of this form of philanthropic work has passed away to a considerable extent; and orphanages in Brousa, Marsovan and some other places have been closed, releasing the missionaries for other forms of activity. But there are always orphans to be cared for; and many of the missionaries still have at least a superintendence over orphanages, where a sweet and fruitful form of Christian work is going

\* See article on "Medical Mission Hospitals of Palestine," *THE MISSIONARY REVIEW*, December, 1907.

on. The Germans have also established several orphanages in Asia Minor. Among independent institutions of this kind Miss Taylor's Orphanage at Beirut deserves mention. The example of these foreign orphanages has instigated the Turkish Government to start at least one of its own at Constantinople, but much could be desired as to the management of it.

Another form of philanthropic work closely allied to the missionary work is

No sketch of missionary work in the Ottoman Empire to-day is complete without more than a mere passing reference to the work of three societies which are not technically missionary societies, but are doing incalculable good in cooperation with all the others. These are the American Bible Society, the British and Foreign Bible Society, and the Bible Lands Missions Aid Society. The Levant agency of the American Bible Society



CARING FOR THE OUTCAST LEPERS

Morning prayers in the Moravian Leper Home, Jerusalem

the industrial or self-help department connected with many of the schools. Here boys and girls are taught trades that will enable them to support themselves, and in the meanwhile they learn also the dignity of labor. The weaving of cloth and of rugs, carpentering, cabinet-making, shoemaking, tinsmithing, cooking, dressmaking, and other branches are taught; and by such work the pupils can earn a part of their tuition while preparing for a life-work.

includes in its field of labor Bulgaria, Egypt and the Sudan in addition to the Ottoman Empire. During the past fifty years, this Levant Agency has issued more than two and a half million volumes of the Scriptures. Its thirty colporteurs go where no foreigner has penetrated, and its emissaries place the Word of Life in the hands of hundreds who are not accessible to preacher or teacher. Its efforts have resulted in translations of the whole Bible into practically all the

languages of the empire. In spite of many hindrances by overzealous government officials, the booksellers, stationary and peripatetic, have kept faithfully at work, thankful if permitted to labor unmolested, and likewise rejoicing when called upon to suffer shame for the Name. Often the missionaries themselves act as distributors, and there is always the fullest and most

One of the most interesting reflex effects of the work of the American Bible Society is seen among the Bulgarians. The Holy Synod of Bulgaria has issued a large and finely printed volume called "The Twelve Gospels," comprising those parts of the four Gospels that tell of the crucifixion and resurrection, in the vernacular; and sent this to every Bulgarian



TEACHING THE BLIND TO READ

In the American Board School for the Blind at Oorfa

natural cooperation between the Bible societies and the missionaries of all boards. An interesting phase of the Bible societies' work has been the supplying of Scriptures to the prisoners in prisons. Free grants are also made of copies to orphans in orphanages. And the giving of the Bible to the blind is deeply appreciated both by the blind themselves and by their friends. Many are the testimonies of how the Word has transformed the lives of those who have read it, both Jew and Greek, Armenian and Turk.

church with orders to have it read at the Easter services in place of the Slavic version which had always been used hitherto. By the time this article appears, the full four Gospels will have likewise been given to the Bulgarian Orthodox Church in its own language, to the great joy of all.

Similar activity in the Greek Orthodox Church, tho along a slightly different line, has resulted as an attempt to offset the work of the British and Foreign Bible Society. For the first time in its history, this Church has put

# STATISTICS OF THE PRINCIPAL SOCIETIES WORKING IN THE OTTOMAN EMPIRE

## PRINCIPAL SOCIETIES

Stations	Foreign Workers						Native Workers				Theological Seminaries	Students	Colleges	Students	Boarding and High Schools	Students	Common or Day-Schools	Students	Total under instruction	Organized Churches	Communicants	Printing Centers	Pages printed in 1907	Hospitals	Dispensaries	Cases treated			
	Out-Stations						Total																						
	Ordained men	Physicians	Other laymen	Single women	Wives	Total	Preachers	Teachers	Others	Total																			
Am. Board of Commissioners for F. M. I. . . . .	20	269	52	12	4	68	63	199	194	728	124	1046	5	25	8	1,232	41	3,368	312	16,191	20,861	130	15,748	1	12,683,000	7	7	56,556	
American Friends' Mission. . . . .	1				2	1	2	5		15		15					2		7	350		1	50			1			
Christian and Missionary Alliance. . . . .	4		1	1	5	2	9		3	5	1	9					2				1								
Presbyterian Church (North). . . . .	5	102	13	2	2	11	14	42	40	154		194		1	5	1	827	100	5,089	5,941	34	2,819	1	22,392,843	3			8,205	
Reformed (Dutch) Church in America. . . . .	1		1	2	2	2	1	6			13								8						1	2	13,397		
Reformed Presbyterian Church <sup>2</sup> (U.S.A.). . . . .	5	11	7	3	6	1	17		7	27	8	42				4	463	7	333	796	5	360			1	1	6,707		
Archbishop's Mission to Assyria. . . . .	2		3					3					1			1	32	71	800	832									
Church Missionary Society. . . . .	8	12	8	8	5	35	14	74	8	132		140		1		60	4	218	53	2,702	2,980		905		5	8	86,147		
Church of Scotland Jewish Mission. . . . .	4		4	2	3	10	4	26										51,197	1	40	1,237	4	167		1	2	17,425		
Friends' Foreign Mission Association. . . . .	4	6	1	1	3	12	4	20	1	39	8	48				2	145	15	994	1,139	3	107			1	1	2,964		
Jerusalem and East Mission. . . . .	6		7	2	12	10	1	32	2	9	11	22		1		3					4				1	1	1,469		
London S. for Prom. Christ. Among Jews. . . . .	7		7	3	4	11	2	27								3													
Presbyterian Church of England. . . . .	1		1	1			2		1	7	3	11						2		560		200							
Ref. Presbyterian Church of Ireland. . . . .	2		4				3	7	1		19	20						4		800						2	3	33,621	
United Free Church of Scotland. . . . .	4	1	4	3	1	9	1	16	2	30	18	50				1	32	6	768										

<sup>1</sup> Includes work in South Bulgaria. <sup>2</sup> Includes work in Cyprus.



## LIST OF PROTESTANT SOCIETIES WORKING IN THE OTTOMAN EMPIRE

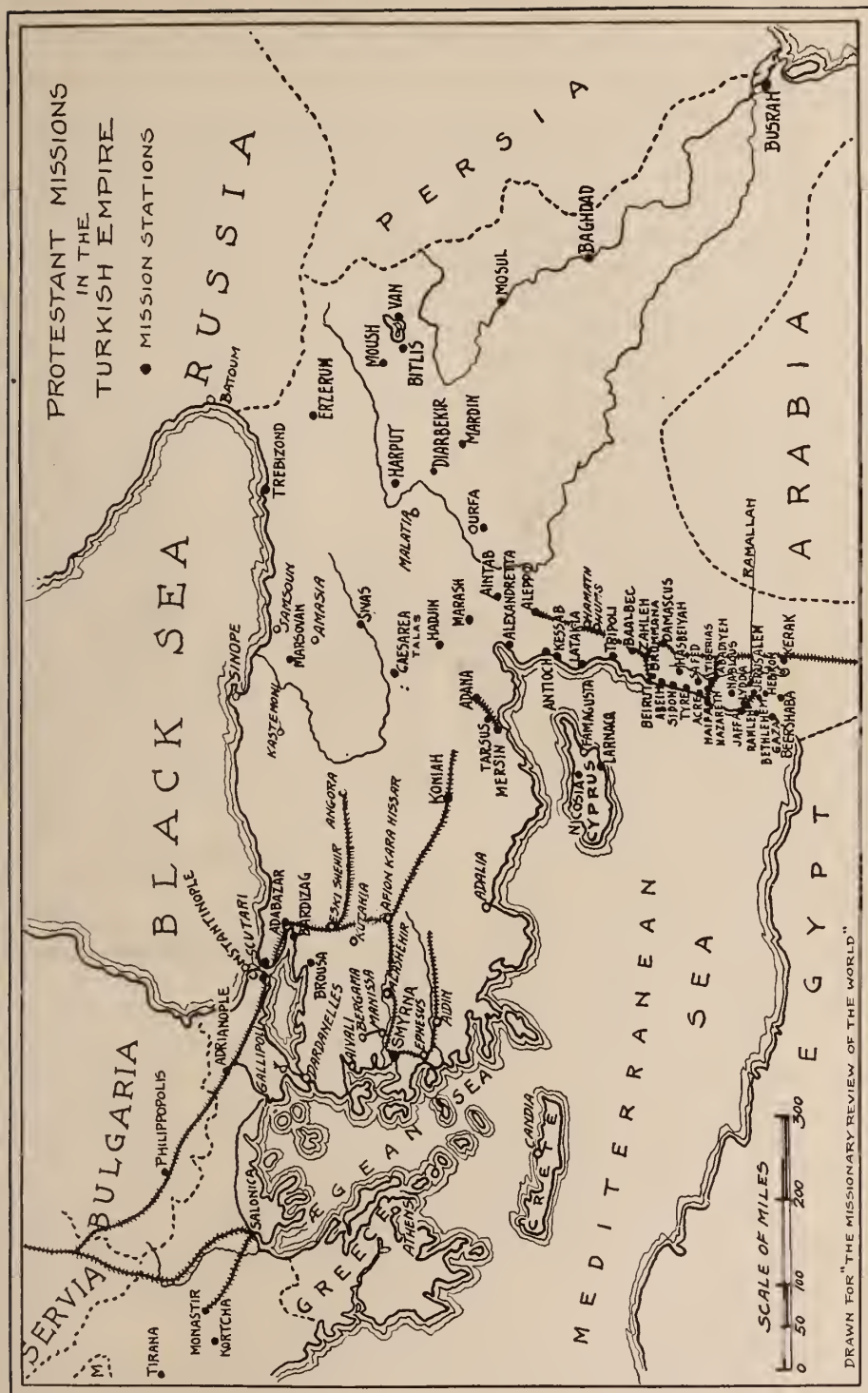
1. American Board of Commissioners for Foreign Missions.
2. American Bible Society.
3. Asia Minor Apostolic Institute.
4. Christian and Missionary Alliance.
5. Friends' Foreign Missions Association of New England.
6. Mennonite Church.
7. Presbyterian Church, North.
8. Reformed (Dutch) Church in America.
9. Reformed Presbyterian Church.
10. Seventh-day Adventists.
11. Archbishop's Mission to Assyrian Christians.
12. Baptist Missionary Society.
13. Beirut Orphanage.
14. British and Foreign Bible Society.
15. British Jews' Society in Adrianople.
16. British Syrian Mission Schools.
17. Church Missionary Society.
18. Church of Scotland Mission to Jews.
19. Edinburgh Medical Mission Society.
20. Friends' Foreign Mission Association of London.
21. Jaffa Medical Mission and Hospital.
22. Jerusalem and the East Mission.
23. London Society for the Propagation of Christianity Among Jews.
24. Miss Dunn's Home.
25. Miss Proctor's Mission and Schools.
26. North African Mission.
27. Presbyterian Church of England.
28. Palestine and Lebanon Nurses' Mission.
29. Reformed Presbyterian Church of Ireland and Scotland.
30. Tabeetha Mission Schools.
31. United Free Church of Scotland.
- 31½. Presbyterian Church of Ireland.
32. Deaconesses of Kaiserswerth.
33. German Hülfsbund.
34. German Orient Society.
35. Judischer Verein.
36. Moravian Church.

## MISSION STATIONS, OR PLACES WHERE MISSIONARIES RESIDE

The figures refer to the Societies occupying each

Abeih, 7.	El Mouktareh, 18.	Mt. of Olives, 17.
Acre, 17.	Erzerum, 1.	Nablous, 12, 17.
Adabazar, 1.	Es Salt, 17.	Nazareth, 17, 19.
Adana, 1.	Famagusta, 22.	Nicosia, 9, 22.
Adrianople, 15.	Gaza, 17.	Oorfa, 1.
Ain Karim, 4.	Hadjin, 1, 6.	Ramallah, 5, 17.
Aintab, 1.	Haifa, 17, 22, 23, 35.	Ramlch, 17.
Alexandretta, 29.	Harput, 1, 33.	Ras el Meth, 20.
Aleppo, 27.	Hasbeiya, 18.	Safed, 23, 31.
Antioch, 29.	Hebron, 4, 31.	Salonica, 1.
Baakleen, 28.	Jaffa, 4, 17, 21, 23, 30, 35.	Shefamer, 17.
Baalbek, 18.	Jerusalem, 4, 17, 22, 23, 32, 36.	Shemlan, 17.
Bagdad, 17.	Kefr Yasif, 17.	Shweifaf, 25.
Bardizag, 1, 10.	Kessab, 1.	Sidon, 7.
Busrah (Bassora), 8.	Kochanes, 11.	Sivas, 1.
Beersheba, 4.	Konia, 3.	Smyrna, 1, 18, 23, 32.
Beit Mari, 20.	Kortcha, 1.	Suk el Ghurb, 7.
Bethlehem, 17, 24.	Larnaca, 9, 22.	Tarsus, 1.
Beirut, 7, 13, 14, 18, 22, 32.	Latakia, 9.	Tiberias, 31.
Bir Zeit, 17.	Marash, 1, 33.	Tirana, 1.
Bitlis, 1.	Mardin, 1.	Trebizond, 1.
Brousa, 1.	Marsovan, 1.	Tripoli (Africa), 26.
Brummana, 20.	Mersina, 9.	Tripoli (Syria), 7.
Cesarea, 1.	Monastir, 1.	Tyre, 18.
Constantinople, 1, 2, 14, 18, 20, 23, 31, 32.	Mosul, 17.	Van, 1, 11, 33.
Damascus, 18, 19, 23, 31½.	Moush, 33.	Zahleh, 7.





in circulation a complete New Testament, in the original Greek, without note or comment other than a short preface, issued by the Ecumenical Patriarch. It is an excellent text, and, despite the fact that it is not in the spoken language of the people, has attained quite a sale. "Some preach Christ even of envy and strife . . . of contention not sincerely, supposing to add affliction to my bonds." The British and Foreign Bible Society is ably seconded in its work in Macedonia by the National Bible Society of Scotland. It also does considerable Bible distribution among the Greek islands of the Archipelago—a difficult field not otherwise reached. In its work in the Ottoman Empire, centering at the capital, it encounters the same difficulties as the American Bible Society, and has very much the same blessings. Each of these two great Bible societies placed in the hands of the people during 1907 about 46,000 copies of the Word of God.

Many years ago, under the name of the Turkish Missions Aid Society, an organization was started in London with the object of securing funds and prayers in behalf of already existing work in the Turkish Empire. Later the name was changed to the Bible Lands Missions Aid Society. A complete record of the objects helped along by this society would include nearly every enterprise under missionary supervision in the empire. The indefatigable zeal and devotion of its late lamented secretary, W. A. Essery, are commemorated in the Essery Memorial Orphanage, a monument erected to his memory in Salonica. Rev. S. W. Gentle-Cackett, of Lon-

don, is the present secretary. This society sends out no missionaries, but many thousand pounds are contributed through it for the maintenance of specific objects of all sorts, which without such aid would have to be discontinued or dangerously curtailed.

### The Outlook

The evangelization of the Ottoman Empire has only begun. Two-thirds of its population are still followers of the false prophet. Perhaps a million are Jews. Nine-tenths of those who are called Christians have no conception of Jesus as their personal Savior. Probably seventy-five per cent. of the entire population are illiterate. Eighty years of missionary effort have wrought under God miracles in the spiritual and social and political turning upside down of much that was wrong side up. But the work has only begun. Please God, it will go on hereafter more rapidly. Such native movements as the Kurdistan Missionary Society, the Asia Minor Apostolic Institute, the Adabazar Girls' High School, and others must be strengthened and developed. The native evangelical church must be guided wisely and speedily to self-support. Colleges and theological seminaries must be, for many years to come, under missionary supervision, and must be still further developed. The Christian press must be made very much more efficient. And, above all, let a great volume of united prayer arise to the King of Kings, that this recent overturning in the Ottoman Empire may prepare the way more fully for Him, whose right it is, to come and reign.

# THE MISSIONARY WITHOUT A MESSAGE

## IS THERE A PLACE FOR HIM ON THE FOREIGN FIELD?

REV. SAMUEL M. ZWEMER, D.D., NEW YORK  
Candidate Secretary of the Student Volunteer Movement

The evangelization of the world in this generation is a watchword which is more and more being adopted, not only in the student world by those who are offering their lives to go out as missionaries, but by all Christians. This watchword, however, does not only aim at a high ideal and demand on the part of those who adopt it the surrender of their lives to Christ, but it presupposes that those who use it have an evangel to carry to the world.

A missionary is not only one who is sent, but one who is sent with a message. The great commission was given before the apostles were commissioned to carry it into the world. The true missionary, therefore, is he who not only has a message, but is the living embodiment of that message and the incarnation of the gospel he proclaims. Like an ambassador at a foreign court, the missionary not only carries credentials from his own government, but is loyal to that government and is the representative of its ideals and ideas to those to whom he is sent. It is the message that makes the missionary: the missionary does not make the message; he only gives it. The evangel with which the Church of Jesus Christ was entrusted by the Master Himself is "the Gospel of the glory of the blessed God."

Civilization is good and can effect much, but it can not regenerate character or transform humanity, and much of our so-called Western civilization is, after all, so Christless, cruel and self-centered that to export it would not be to confer blessing upon those who received it. Our Western

philosophy and our latest discoveries in science may be superior to all that which the Orient possesses; they may transform men's surroundings and awaken their admiration, but they can not change character or bring peace to the conscience.

The Gospel of Jesus Christ is the one fundamental thing in missions. So true has this been in the history of the Church that it has become almost an axiom: "The church that ceases to be evangelical will cease to be evangelistic." We can not evangelize the world without an evangel in this, or in any other, generation. If the missionary who goes out to the Orient has no larger and fuller message in regard to God and the other world than that already possessed by those who believe the non-Christian religions, and believe them with ardent devotion, it is perfectly evident that, when he comes in contact with those to whom he is sent, the overflow of faith will be in the wrong direction.

The Mohammedan who believes that God has spoken, and that we have His Word as our sufficient guide to salvation, can give a real message to the man who believes neither in revelation nor inspiration. The Hindu would be able to demonstrate both the reasonableness and the necessity of a divine incarnation to the man who denied that it was possible for God to appear in the flesh, and even the Buddhist might contribute some element of religious faith to the so-called Christian agnostic.

At the present time, when the study of comparative religion (in-

stead of *positive* religion), has become almost a fad and tends to suggest to many minds that Christianity, altho the best of religions, is only the product of evolution and one of a number, we need to remember the striking statement of Dr. Parker: "There may be comparative religions, but Christianity is not one of them." Christianity is the *one* religion and its message, the Gospel, is the one thing needed to evangelize the world. Unbelief does not trouble itself by confuting any other religions besides Christianity. We never hear of agnostics or skeptics writing against Mohammedanism or Buddhism with the purpose of proving their falsehood. This is a remarkable proof of the unique character of Christianity. Because Christianity claims to be the absolute religion and affirms that it is a matter of spiritual life or death whether men accept it, opponents can not leave it alone, because Christianity will not leave them alone. It is this unique character of the message that makes the missionary's sphere as universal as the needs of humanity.

Evangelical Christians may differ among each other in regard to the interpretation of the evangel, but in regard to the fundamentals of the Christian faith they have always been agreed. The least common denominator of the Gospel as Paul understood it is given by him in these words: "Now I make known unto you, brethren, the Gospel which I preached unto you, which also you received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I re-

ceived, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He hath been raised on the third day according to the Scriptures." He tells the Corinthians that this Gospel is sufficient for their salvation. The Apostles' Creed has in a sense become the least common denominator of the creeds of Christendom, and has been accepted by the Church universal as the statement of its belief for centuries. The man who does not hold with conviction even this modicum of Christian faith surely has no message large enough and strong enough to warrant a journey to the antipodes.

When the heathen in his blindness asks "What is Christianity?" he has a right to an answer that, tho brief, shall be definite and authoritative. If at the mandate of the most destructive of higher critics we throw overboard not only our ballast but good provisions and costly cargo, they themselves must grant that we still have left something of Mark's Gospel. But one can not read even the first chapter of Mark without seeing that this residuum still proclaims the supernatural character of our faith, the deity of Jesus Christ and the necessity for the atonement.

The struggle is an old one. In every age there has been the danger of the Gospel being curtailed or adulterated. "In apostolic days," said the Bishop of Liverpool at the Student Conference in 1908, "men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly divine Savior, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the dis-



covery of Greek and Roman literature, despised the 'jargon of St. Paul,' and would have paganized Christianity, but the Reformation brought northern Europe back to the Scriptures and to the Christ. To-day men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulcher from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."

The man who thinks he can help evangelize the world without the old Gospel will not only disappoint those who send him, but would himself regret ever having gone to the foreign field. Throughout all the East thousands have lost faith in their old religions, and are longing for guidance, not to new doubts but to a new faith. The spiritual hunger of men in Korea will not be satisfied by philanthropical effort for their temporal needs. The educated classes in Egypt who have lost faith in the Koran as the very Word of God will not find rest for their souls and help in temptation from those who have lost faith in the inspiration of all scriptures. Men's hearts everywhere are hungering for the Savior.

There is no one who can guide them but the man who has a thorough grip

on the fundamentals of the Christian faith himself because he himself has experienced its power.

It is strange that this should not appear axiomatic to those who are filled with philanthropic love for humanity and think that they can do good service on the foreign field. Yet it seems that there are men in the pulpits and men in the colleges who think that they can help to evangelize the world without an evangel. A missionary candidate recently wrote: "I do not feel free to force my individual opinion on my fellow man, nor do I believe that by proselyting the heathen we benefit him. Yet, etc."—such a man misses every qualification of an ambassador. The missionary does not force his individual opinion on any man. The true missionary has no opinions, but convictions, and his convictions are the product of his experience. He has a message because he has heard The Message.

There are also men who think that character can take the place of creed and that the non-Christian world will find Jesus Christ without the message of the Cross. Such an one recently wrote: "I should like to take the position of a medical man rather than of a missionary, as I am not only not versed along religious lines, but am primarily a medical man at heart. I believe that character is a more important consideration than mere religious belief. . . . I attend church but am not a member, and am thoroughly of the 'new school' in my beliefs concerning the Christian faith."

The Foreign Mission Boards would be saved many a costly mistake if all men were as frank in expressing their lack of interest in vital Christianity and their desire to practise medicine

rather than to preach. A medical practitioner might do excellent service on the foreign field as well as at home along philanthropic lines, altho the fierce temptations of the Orient and the non-Christian atmosphere make it very hard for any one out of touch with Jesus Christ and His power to retain Christian character.

The non-Christian world, however, needs not only medical skill but the skill of reaching men's hearts with a message of hope. The only men who have worked modern miracles on the foreign field have been the men with a message. "There is only one aim before us missionaries," said Donald Fraser, speaking from the heart of Africa to the hearts of American college students at Nashville, "it is the presentation of Jesus Christ to the world. I do not for a moment fancy that such an aim in any way limits the methods which we may use. Everything which elevates the social conscience, which purifies administration, which sanctifies laws—every method of that sort may become an avenue to lead to Jesus Christ. But this I say, that these things by themselves are useless; that unless these avenues lead directly to the living Christ, we are only doing a temporal work which will not last through the ages. I say, too, that if we who lead along those avenues are not to end in a maze, we must step side by side with Jesus Christ, that the people may at last reach to Him. Let me press it. The supreme end of the missionary can not be attained by anything else than by spiritual methods, by spiritual ambitions, the elevation of the human race until it returns to God and the face of God is again formed in man."

It was Henry Martyn who, when a Mohammedan was speaking derisively of Christ, said: "I could not endure existence if Christ were not glorified. It would be hell for me if He were always to be thus dishonored." Raymond Lull, Robert Moffat, James Gilmour, David Livingstone, John G. Paton, James Chalmers and all the other heroes of the cross have been able to say with the Apostle Paul, "We preach Christ crucified." Every one of them, however diverse in call, talents and environment, attained missionary success because they had a message, and that message the Gospel.

Mr. James Monroe, K. C. B., who established a strong mission among the Mohammedans in India, in a recent letter about a man without a message, said: "This man's belief consisted in nothing but stark infidelity, unblushing adherence to the theories of evolution in religion and commendation of the same to his audience. What answer could missionaries trained in such a rationalistic school give to Moslems when they impugn the authenticity and genuineness of the Scriptures? Instead of fighting against Islam, such false teachers would simply be fighting for it. To win the Mohammedan world to Christ we need men who will take the Bible as the inspired Word of God and give its message as it was given by the Church of Christendom throughout the ages. From my own experience I wish to emphasize the necessity for missionaries everywhere, and especially among Moslems, being sound in the faith once for all delivered to the saints, and accepting the Bible as the inspired Word of God. If they do not so regard the Scriptures, on their own heads be the responsibility, but do not

let them go to join the ranks of those who are fighting against Islam, when they will really prove to be nothing more than traitors in our camp."

These words are none too strong. A man who has mere opinions, and not even settled opinions, in regard to the Bible and the Christ, and no convictions of his own, is a man without a message. The man who expects to go out and represent the Christian Church in the non-Christian world must carry with him and in him the old evangel. It is the one indispensable part of a missionary's outfit.

The Christian Church has established and supported the missionary enterprise to give the non-Christian world the Gospel of Christ as it has been received and interpreted by that Church. Those who do not accept the message, tho they may call themselves members of a church, have nothing to take to the foreign field, and manifestly instead of representing the Church, would *mis*-represent the church that sends them.

Is there not a danger at the present time of emphasizing the physical and intellectual qualifications of candidates for the foreign field, while we take for granted too readily that those who apply are spiritually qualified? Yet only spiritual men are a real acquisition and reenforcement in the conduct of a spiritual enterprise. Unless the missionary's first love is his love for Jesus Christ crucified and exalted, he will lose his first love, grow lukewarm, and finally cold when surrounded by the atmosphere of heathenism. The real missionary spirit is the Holy Spirit. He Himself gave us the message in the Scriptures and enables us to interpret it to others. Once the missionary recognizes the supernatural

character of his message, he is ready for any hardship and patient under any adversity. He knows the Christian faith is a reality; that his faith is the "substance of things hoped for, the evidence of things not seen." He believes that God has worked miracles in the past and can work miracles to-day. He knows that Christianity in its origin, history and effect is from first to last supernatural. But the man who denies its supernatural character can not be a missionary. The missionary spirit will not abide without the missionary message. The giants in faith have been the giants in faithfulness.

"The priest inspired by the missionary spirit," says John Talbot Smith, in "The Training of a Priest," "is a man without a country, a race, a single prejudice against any human being, or in favor of any special plan of labor. He is equally at home in the city and the country, in the savage village and the civilized community. He knows and sees but one thing: the bringing of all men to the knowledge and love of their Master. To achieve this thing he bends all his faculties. Such a man has the true missionary spirit, the spirit of one sent, the very spirit of Christ. He will try a hundred plans and fail, and yet remain undiscouraged."

#### "DEUS VULT"

(The Challenge of Peter, the Hermit, to the Crusader.)

The cry of the old crusaders

Comes down through a thousand years;  
Once more go forth the invaders

At a cost that is greater than tears.

You will look in vain for their coats-of-mail,

For their lances burnished with gold;  
For they turn their thoughts from the  
weapons that fail,

To those that are spirit-bold.

Those battles of old had their glory

In the hosts of Saracens slain;

But to-day the victorious Story

Brings life to the populous plain!

—Stephen van Rensselaer Trowbridge.



# MEMORABLE MISSIONARY DATES FOR MARCH

PREPARED BY MISS BELLE M. BRAIN

- March 1, 1835.—Edicts against Christianity in Madagascar.  
See article in this number of the REVIEW.
- March 1, 1843.—Fidelia Fiske sailed for Persia.  
See "Eminent Missionary Women," by Mrs. Gracey.
- March 1, 1847.—Death of Hannah Marshman.  
See "Eminent Missionary Women," by Mrs. Gracey.
- March 1, 1854.—Arrival of Hudson Taylor at Shanghai.  
See "The Story of the China Inland Mission," by Geraldine Guinness Taylor.
- March 2, 1908.—Death of Jacob Chamberlain.  
See MISSIONARY REVIEW, Aug., 1908, p. 578.
- March 3, 1843.—Marcus Whitman arrived in Washington.  
See "Marcus Whitman," by Mowry, and MISSIONARY REVIEW, September, 1902.
- March 4, 1797.—Arrival of the *Duff* at Tahiti.  
See "Pacific Islanders," by D. L. Pierson.
- March 5, 1849.—Death of Mary Lyon.  
See "Eminent Missionary Women," by Mrs. Gracey.
- March 7, 1804.—Foundation of the British and Foreign Bible Society.  
See MISSIONARY REVIEW, January, 1904.
- March 7, 1823.—Death of William Ward, of Serampore.  
See "Encyclopedia of Missions."
- March 7, 1836.—Birth of Bishop Thoburn.  
See "Picket Line of Missions."
- March 8, 1698.—Founding of Society for Promoting Christian Knowledge.  
See "Encyclopedia of Missions."
- March 8, 1892.—Death of James Calvert.  
See "Life of James Calvert," by Vernon.
- March 9, 1835.—First penalties inflicted on Christians in Madagascar.  
See article in this number of the REVIEW.
- March 9, 1872.—Mackay of Formosa arrived at Tamsui.  
See "From Far Formosa," by George Leslie Mackay.
- March 9, 1889.—Death of Mary Louisa Whately.  
See "Eminent Missionary Women," by Mrs. Gracey.
- March 9, 1898.—Death of Guido F. Verbeek, of Japan.  
See "Verbeek of Japan," by Griffis.
- March 10, 1872.—First Protestant Church organized in Japan.  
See "Sunrise in the Sunrise Kingdom," by De Forest.
- March 11, 1889.—Opening of the Sharada Sadan, Ramabai's home for widows.  
See MISSIONARY REVIEW, April, 1904.
- March 13, 1701.—Founding of the Society for the Propagation of the Gospel in Foreign Parts.  
See the "Encyclopedia of Missions."
- March 18, 1882.—Baptism of first five converts in Uganda.  
See "Uganda's White Man of Work," by Fahs, or "Life of Mackay," by his sister.
- March 19, 1813.—Birth of David Livingstone.  
See any life of Livingstone.
- March 20, 1836.—Baptism of the first Fiji converts.  
See "Pacific Islanders," by Pierson.
- March 21, 1844.—Birth of Mackay of Formosa.  
See "From Far Formosa," by George Leslie Mackay.
- March 25, 1812.—Birth of Stephen R. Riggs.  
See "Encyclopedia of Missions."
- March 25, 1855.—Patteson sailed for Melanesia.  
See "Life of Patteson," by Jesse Page.
- March 26, 1888.—Death of Bishop Parker.  
See the "Encyclopedia of Missions."
- March 27, 1881.—First convert baptized at Livingstonia.  
See "Daybreak in Livingstonia," by J. W. Jack.
- March 28, 1849.—Martyrdom of eighteen Christians in Madagascar.  
See article in this number of the REVIEW.
- March 29, 1739.—Baptism of Kayarnak, first convert of the Moravians in Greenland.  
See "Moravian Missions," by Thompson, also, "New Acts of the Apostles," by A. T. Pierson.
- March 29, 1840.—Birth of Isabella Thoburn.  
See "Life of Isabella Thoburn," by James Thoburn.
- March 31, 1742.—Baptism of Schmidt's first convert in Africa.  
See "Daybreak in the Dark Continent," by Naylor, and "Moravian Missions," by Hamilton.
- March 31, 1820.—First missionaries arrived at Hawaii.  
See "Transformation of Hawaii," by Brain.
- March 31, 1854.—Signing of Perry's treaty with Japan.  
See "Japan and Its Regeneration."

## Undated Events

- March —, 1799.—Vanderkemp arrived at Cape Town.  
See MISSIONARY REVIEW, June, 1895.

## Suggestions for a Program on Madagascar

1. SCRIPTURE LESSON: Martyrs for Christ.  
(a) On earth, Heb., 11: 35-38. (b) In heaven, Rev., 6: 9-11; 7: 9-17.
2. QUOTATION: "The blood of the martyrs is the seed of the Church."  
To be used as a wall motto and memorized.
3. HYMNS: (a) "The Son of God Goes Forth to War."  
(b) "Take My Heart for Thine, Jehovah," sung to the tune "Zion." This hymn was written by a famous Malagasy hymn-writer.  
See MISSIONARY REVIEW, July, 1901, p. 509. The words are also found in "Fifty Missionary Programs," p. 111.
- (c) "Lord, Dismiss Us With Thy Blessing," sung by the Four Malagasy nobles who were burned to death, March 28, 1849.



## THE NOBLE ARMY OF MARTYRS IN MADAGASCAR

### MARCH 28, 1849, MARTYRDOM OF EIGHTEEN MALAGASY CHRISTIANS

BY MISS BELLE M. BRAIN, DETROIT, MICH.

Author of "Holding the Ropes," etc.

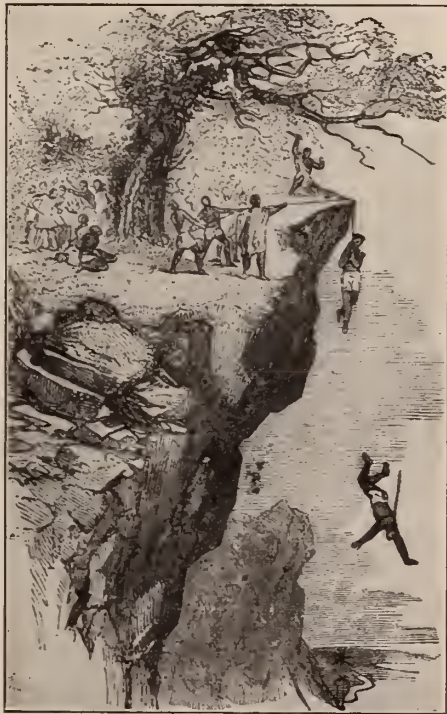
The story of missions in Madagascar begins with a dream. One night, early in the last century, Dr. Phillips, the godly principal of a theological school in Cardiganshire, Wales, after reading much about Madagascar, had such a vivid dream of the great island lying in heathen darkness that he related it next morning to his school. "Now, who will go as a missionary to Madagascar?" he asked abruptly at the close.

"I will go!" rang out the voice of David Jones without a moment's hesitation. "And I will go!" came almost as quickly from the lips of Thomas Bevan.

As the London Missionary Society had long been desirous of establishing a mission in Madagascar the offer of these young Welshmen was gladly accepted and in 1818 they left England, each accompanied by a wife and baby. Landing at Mauritius, the wives and babies were left there while the two young men made a preliminary visit to Madagascar.

Two months later, on October 13, 1818, David Jones and his family landed at Tamatave, the principal seaport of Madagascar, and, unaware of the deadly climate of the lowlands along the coast, began work at Andevorante. The rainy season was coming on which added to the danger, and ere long the entire family was stricken with the dread Malagasy fever. Early in January, 1819, when the Bevans arrived, they were met by the appalling news that Mrs. Jones and the baby were dead and Mr. Jones not expected to recover. Very soon

they, too, fell a prey to the fever, the baby dying on January 24, the father on January 31, and the mother on February 3. Thus, in less than two months, five of the little party passed



THE PICTURE THAT MADE A MISSIONARY  
The hurling of Christian martyrs from the  
precipice in Madagascar  
From "Mission Stories from Many Lands"

away, leaving the one survivor at the very gates of death.

But David Jones did not die. Going to Mauritius to recruit his strength, he returned to Madagascar in September, 1820, this time to begin work in Antananarivo, the capital, on the highlands in the interior, where the climate is not so trying.

Arriving in Antananarivo on October 3, he found the king, Radama I.,

ready to receive any number of English missionaries, provided skilled artisans came with them to teach his people to be "good workmen as well as good Christians." To this the London Missionary Society wisely gave heed, and of the fourteen men sent out in the first eight years, no less than eight were pious working men, skilled in carpentry, weaving, tanning, blacksmithing and printing. Chief among them was James Cameron, whose great practical ability won him the lasting regard of the people.

In 1821 David Jones was gladdened by the arrival of David Griffiths, another young Welshman from Dr. Phillips' school. Together they reduced the language to writing, began the work of translating the Bible and other Christian books and opened schools to teach the people how to read. As time went by, and reinforcements came, the mission grew and prospered. Tho for eleven long years no converts were baptized, there were many whose faces were turning toward the Light.

There were, of course, many discouragements to be faced. The people were deeply sunk in heathenism, and Radâma I., tho a capable and progressive ruler, was a cruel and despotic one. When the Gospel by Matthew was completed, a copy was sent to the king. It was read to him by a young Malagasy noble, who had been taught in the mission schools, but he showed no interest in it until the story of the crucifixion was reached. "Crucifixion—what is that?" he asked. On being told he said, "That is a capital mode of punishment. I shall use it hereafter"; and calling the head carpenter he ordered a number of crosses to be made. Such was his reception of

the matchless story that has melted hearts throughout the world.

In 1827, when Radâma died, one of his wives—he had twelve—seized the throne and ascended it as Rânavâlona I. She was a wicked and unscrupulous woman, who hated Europeans and their ways and was devoted to idolatry. Her first act was to put to death all who had, in the remotest degree, a claim upon the throne, and during her reign the land was drenched with blood.

Her first thought was to banish every European living in the island, but on account of the training the people were receiving in the useful arts, she deferred this for a time. At the end of six months' public mourning for Radâma, during which the schools and chapels had been closed by order of the court, she gave the missionaries formal permission to resume their work, saying that she, like the late king, wished the people to be wise and clever.

But ere long, actuated partly by a fear that the missionaries were political agents in the employ of Great Britain, and partly by a spirit of devotion to the idol-worship of their fathers, the heathen party rose in opposition to the new religion. Charging the Christians with "praying to the white man's ancestor, Jesus Christ," and other acts of disloyalty, they inflamed the mind of the queen against them. At the same time the royal idol-keepers warned her that the gods were angry, and would send famine and pestilence and other calamities unless Christianity was rooted out.

The missionaries would have been dismissed at once had not the queen in some way gotten possession of a

bar of English soap—there was no soap in Madagascar in those days—which pleased her so much that she wished her people to learn to make it. She accordingly asked all the missionaries to assemble at one place, as she had an important communication to make to them. Messengers were then sent, who thanked them in the queen's name for what they had done for Madagascar, and inquired if there was

Promptly at the end of a week they came again, and there waiting for them were two bars of soap made entirely from materials found in the island!

These two bars of soap saved the mission for the next five years. The queen was so delighted that she at once made a contract with the mission to supply the government with soap and teach some of the young nobles



THE CAVE IN MADAGASCAR IN WHICH THE BIBLE WAS HID FOR 20 YEARS

anything else they could teach the people. To this they replied that the Malagasy still had much to learn and mentioned several branches, among them Hebrew and Greek. The messengers then withdrew, but presently returned to say that the queen did not care much for languages which nobody spoke. Was there not something useful they could teach the people—for instance, how to make soap?

The missionaries were dismayed. But James Cameron came to the rescue. "Come back in a week," he said, "and perhaps we may be able to answer Her Majesty's question."

how to make it—a contract which took nearly five years for its fulfilment, doubtless because it was not hurried very fast.

Knowing that at any time they might be driven from the island, the missionaries now redoubled their efforts, their greatest desire being to leave the entire Bible in the hands of the converts should they be compelled to go away. In March, 1830, the first edition of 3,000 copies of the New Testament was ready for distribution, but the Old Testament was still far from completion.

About this time the spiritual re-



sults of the mission began to be most encouraging. The attendance on the meetings steadily increased, and on Sunday, May 29, 1831, David Griffiths had the great joy of baptizing the first twenty converts in his chapel at Ambôdin-Andohâlo. One week later, David Johns, a fourth young Welshman from Dr. Phillips' school, who joined the mission in 1826, received eight more in the chapel at Ambâtonakanga. After this the number of converts steadily increased.

But at length the dark clouds of persecution began to gather. The first indication of the coming storm was a proclamation issued in July, 1834, forbidding the people to learn to read and write anywhere save in the schools established by the government. Others followed which were evidently aimed against the Christians, and in January, 1835, the following charges were preferred against them before the chief judges—charges which give strong testimony to the purity and consistency of their lives: 1. They despise the idols. 2. They are always praying. 3. They will not swear by the opposite sex. 4. Their women are chaste. 5. They are of one mind in regard to their religion. 6. They observe the Sabbath as a sacred day.

On February 26 official notice was sent to the missionaries forbidding them to baptize converts or hold meetings of any kind. At the same time notices were sent far and wide summoning the people—all above a cubit in height—to a great *Kabary*, or mass-meeting, to be held on Sunday, March 1, on the plain of Imahamâsina, the great open space west of the city, capable of accommodating from one to two hundred thousand people.

Everything possible was done to in-

spire the people with awe and strike terror to the hearts of the Christians. At dawn the cannon began to boom, and 15,000 soldiers were drawn up, part on the plain and part in two lines a mile in length on either side of the road leading to it. As the assembled thousands stood in anxious silence, the chief judge delivered an address in the name of the queen, in which she forbade the worship of God in the island. The Christians were then ordered to come forward and accuse themselves. A few did so, but the majority kept silent. At this the judge announced that unless this order was obeyed within a month—the time was afterward shortened to a week—the penalty would be death. At first the Christians hesitated, scarcely knowing what to do, but before the week was over 2,000 came forward and heroically confest their faith in Christ. About 400 of them were persons of prominence, who held official positions. On March 9 these were degraded in rank, while the remaining 1,600 were subjected to a heavy fine. Thus began a quarter-century of persecution in Madagascar which has rarely been equaled in the history of the Church.

During the week following all who had books of any kind were required to give them up. They were then subjected to a rigid examination. The Bible was taken first. No fault was found with the opening verse, but as the second contained the word "darkness," which the queen did not like, it was placed under condemnation. The hymn-book came next, but as the word "Jehovah" was found in it, it too was proscribed. Tracts and catechisms containing the words "Jesus Christ," "hell," "Satan," or "resurrection"

were likewise placed under the ban. Books in foreign languages were then taken up. Tho not a word of them was understood, all were condemned on one pretext or another. These were eventually returned to the missionaries, but in the meantime they were kept in a building infested with rats. So great was the danger of their being eaten that the soldiers were ordered to procure a number of cats, a weekly allowance being made from the royal treasury to provide them with meat.

The native books were then burned, and a decree made that any one seen in company with a missionary should be put in chains. Spies were also appointed to inform on the Christians and search for any books that had not been given up.

Knowing that at no distant day their labors would be ended either by expulsion or martyrdom, the missionaries now worked day and night to complete the entire Bible and place it in the hands of the converts. The Old Testament from Ezekiel to Malachi and parts of Job were not yet finished, and so great was the haste that even the ladies of the mission were prest into service.

Before the end of June the race with time was ended, and 1,000 copies of the Bible were ready for distribution. Most of these were given to the faithful disciples, some of whom walked more than 100 miles to get them. Knowing that many of these would, in time, be wrested from their owners, seventy copies were placed in boxes and buried in the earth. "It was precious seed over which God watched," says Mr. Cousins, "and which in due time produced a glorious harvest."

The missionaries were now com-

pelled to leave the island. Part went in June and part in August, but two, Messrs. Johns and Baker, at great risk, remained a year longer in the hope of aiding the poor disciples. In July, 1836, having been ordered to go, they sorrowfully withdrew to Mauritius, leaving their little flock not only as sheep without a shepherd, but as sheep in the midst of ravening wolves.

Much to the amazement of the queen, she found her plans for exterminating Christianity failing most signally. She had closed the schools, stopt the worship, burned the Bibles and punished the Christians. But she could not drive the Holy Spirit from their hearts. Under His gracious influence they continued to hold secret meetings for prayer and praise, and their number was increasing every day.

Greatly incensed, the queen resolved on sterner measures, and the infant Church of Madagascar was soon baptized in blood.

In 1836, shortly before Messrs. Johns and Baker left the island, the bitterest of the persecution was directed against Rafàravàvy, a woman of high rank, at whose house, one of the largest in the capital, the Christians met for their secret seasons of midnight prayer. Betrayed by her servants, she was arrested and sentenced to death. Through the influence of influential friends at court her life was spared, but she was heavily fined and warned that should her offense be repeated, she would certainly be killed. Nevertheless, she continued to pray and allow others to meet for prayer in her house, her only precaution being to sell her home in the city and buy one in a retired spot in the suburbs. About a year later she was again ar-

rested, together with a number of her friends, and sentenced to death. This sentence, however, was never carried out, for on the eve of the day fixt for her execution a great fire broke out in the capital, which caused so much confusion that she was forgotten for the time. When order was restored, the hour set for her death had passed and she was sold into slavery instead.

The first martyr was Râsalâma, a young woman who had been arrested with Rafâravâvy. On the morning of August 14, 1837, after being cruelly tortured for hours, she was led away to a *fosse* or hollow in the hillside at Ambôhipôtsy, and while kneeling in prayer, was speared to death. So calm and joyous was she to the very end that one of the executioners exclaimed, "There is some charm in the religion of these white people which takes away the fear of death." Tho most of Râsalâma's friends were in prison, or in hiding, Rafâralâhy, one of the truest and best of the Christians and a leader among them, stood near her till the end. As he turned sorrowfully away he said, "If I might die as happy and tranquil a death, I, too, would willingly die for the Savior." One year later, showing the same fortitude and joy, he was speared to death on the very spot made sacred by her blood.

So bitter was the persecution that many now left their homes and went into hiding, but nowhere were they safe from suffering and sorrow. Some went to distant parts of the island, only to meet death or torture at the hands of hostile tribes. Others fled to the forests, where many fell a prey to fever. Still others went to the mountains, where they eked out a scanty subsistence for years, hiding

among the rocks and in caves in the hillsides. In the province of Vônizônga, forty miles northwest of the capital, where many found a refuge, the favorite hiding-places were the rice-pits under the floors of the huts. Many of these were connected by underground passages, so that if an officer was searching the house above, those concealed beneath could crawl to the next pit and make their way outside.

For greater safety secret watchwords were adopted by the disciples, the question found in Jeremiah 38:15 and its answer in the verse following being used for the purpose.

During the whole period of the persecution, the Christians kept up their secret meetings for prayer. The depths of the forests, the tops of the mountains, lonely huts far out in the country, caves and dens, and even tombs—all were used as sanctuaries in which the people worshiped God. Many walked twenty, thirty, and even forty miles to be present at the services, and often whole nights were spent in prayer and study of the Word. But only on dark and stormy nights, when the queen's spies were not likely to be out, and when the torrents of tropical rain would drown their voices, did they dare to sing a Christian hymn.

Many were the devices that were resorted to to save the precious Book from hands that would destroy it. At the village of Fihâonana, where they had one of the few complete Bibles that had been saved, it was kept for twenty years between two slabs of granite in the dark corner of a cave used as a hospital for small-pox patients, where the queen's officers would be afraid to look for it. When it was needed it was taken out



and then carefully put back again. This Bible was afterward sent to England, where it may now be seen in the museum of the British and Foreign Bible Society.

In 1839 a little company of refugees, of whom Râfarâvavy was one, made their escape to Mauritius, where they were met by their old friend, David Johns, who took five of them to England with him. On the way they stopt at Port Elizabeth in South Africa, where they met a number of Hottentot converts. Tho unable to converse with one another, they sang hymns to the same tune, and used their Bibles as a medium of communication. Thus, when the Hottentots pointed to John 16:33, "In the world ye shall have tribulation," the Malagasy replied by pointing to Rom. 8:35, "Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or sword?"

When the little company reached England, they quickly won the esteem and love of all with whom they came in contact, and their presence at a great mass-meeting at Exeter Hall, held June 4, 1839, aroused great interest in missions. In 1842 they returned to Mauritius, to work among their fellow countrymen in that island.

In May, 1840, encouraged by the success of Râfarâvavy and her companions, a second company of sixteen endeavored to escape to Mauritius. But they were discovered, and on July 9, 1840, nine of them were put to death. Most nobly did they endure their martyrdom. On the way to execution they were taken past the house of David Griffiths, their beloved missionary, who had returned to the capital as a trader in the hope of aid-

ing the Christians. "They looked at me and smiled," he says, "and their faces shone like those of angels."

After a time of comparative quiet, what is known as the Great Persecution broke out in 1849, during which at least 2,000 Christians suffered penalties of various kinds. Some



THE PALACE CHURCH, ANTANANARICO

were fined, others were thrown into prison, sold into slavery, loaded with chains or forced to work in the quarries. Eighteen were condemned to die.

Wednesday, March 28, 1849, the sixtieth anniversary of which occurs this present year, was a day which will never be forgotten in Madagascar. In the morning the queen caused the following proclamation to be read: "Concerning these eighteen brothers and sisters whom I have interrogated and examined, they will not follow the doings of you, the majority of my sub-

jects, therefore I shall put them to death. Some of them shall be burned and the rest I shall fling over the precipice." When the condemned heard this they began to sing a favorite hymn, "We are going home, O God."

Four who were of noble birth—two of them a man and his wife—were then taken to Fàravòhitra to be burned. As they ascended the hill, their faces were calm and joyful, and as they were being bound to the stakes they joined in singing:

Lord, dismiss us with Thy blessing.  
Fill our hearts with joy and peace.

Then, as the flames leapt up around them, their voices were heard in praise and prayer. "O Lord," they cried, "receive our spirits; for Thy love to us has caused this to come to us; and lay not this sin to their charge." The day was a stormy one, and once at least the fires were quenched by falling rain. As the spirits of the martyrs were about to depart, the clouds broke, and a wonderful triple bow appeared in the sky, one end of which appeared to rest on the stakes to which they were tied. The crowd, awed by the sight, fled in superstitious terror from the spot.

Meanwhile the remaining condemned ones, fourteen in number, wrapt in dirty mats and their mouths gagged to prevent their talking, were taken through the streets to Ampàmarinana, the precipice at the western crest of the hill on which the city stands, which has a descent of 150 feet to a rock-strewn plain below. Arriving at the place, ropes were tied around their bodies and one at a time they were suspended over the edge, the executioner waiting, knife in

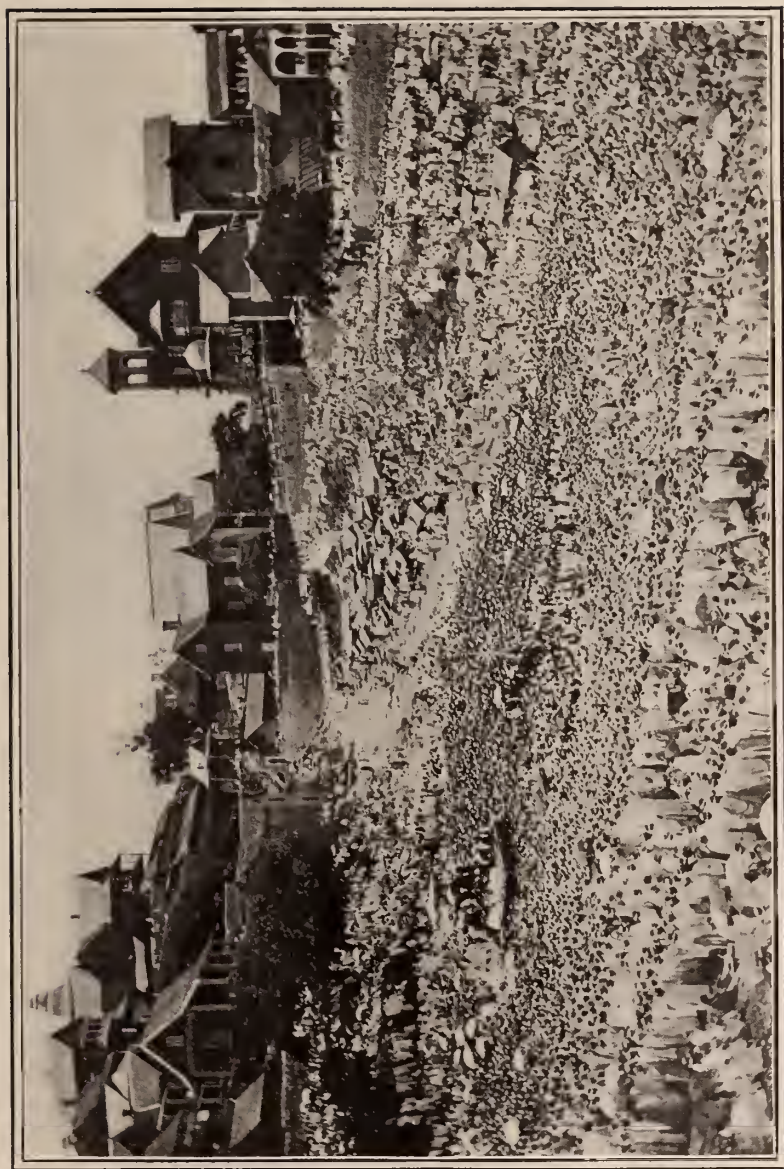
hand while for the last time they were asked, "Will you pray?" At each triumphant "No!" the rope was cut, and a moment later the body lay mangled on the rocks below. As they fell, some were heard singing praises to Him whose face they were about to see.

One was spared—a young girl named Ranivo, who had been a favorite of the queen. In the hope of saving her, she was placed, by the queen's orders, where she could see her companions as they fell, and at the close was led to the edge and shown their bodies on the plain below. But she remained true to her Lord, and pleaded to be thrown down as her friends had been. At this she was declared insane and led away.

On March 28, 1874, the twenty-fifth anniversary of this terrible event, there was opened at Ampàmarinana, on the very spot made sacred by the martyrs' faith, one of the four memorial churches erected for the Malagasy by Christian friends in England.

After the great persecution of 1849, the lot of the Christians became somewhat brighter. This was partly due to the death, in 1852, of Rainihàro, the prime minister, who had ever been a bitter foe to the new religion, and partly to the influence of Prince Rakôto, the only son of the queen, to whom she was devotedly attached. Tho not a Christian himself, the young prince was in sympathy with them and had attended many of their meetings.

So favorable were the reports which reached England that the Rev. William Ellis, the foreign secretary of the London Missionary Society, made three visits to the island in the hope of reestablishing the mission. But the time had not yet come. In 1857 another period of persecution began,



THE LAST KABARY: READING A PROCLAMATION AT A GREAT PUBLIC ASSEMBLY, ANDOHALO, MADAGASCAR



fully as terrible as those preceding it. It was largely due to a plot to depose the queen and place Rakòto on the throne which originated with a Frenchman named Lambert. When it was discovered the blame was laid on the Christians, tho they had had no connection with it whatever.

Greatly infuriated, the queen now resolved to stamp out the hated religion in the island, eost what it might. Soldiers were sent far and wide to bring the Christians in, and thousands were punished with the greatest severity. Fourteen were stoned to death, eleven of them on July 18, at Fiadànana, an open space a third of a mile from the city. "They were first bound to stakes," says an eye-witness, "and at the word 'Fling!' a shower of stones, darkening the sky almost like a cloud of locusts, was hurled at them."

But deliverance was at hand. On Friday, August 16, 1861, the old queen died and Rakòto ascended the throne as Radàma II. Almost his first act was to proclaim religious liberty to all his people. "The sun did not set on the day he became king," says Mr. Ellis, "before he had declared that every man was free to worship God." The penalties inflicted by the queen were now revoked. Slaves were freed, property was restored and exiles allowed to return to their homes. When the good news reached them, hundreds of poor, hunted, outcast Christians came out of hiding, and many long supposed to be dead were restored to their friends.

Great indeed was the rejoicing. The very first evening many gathered in a house in the capital and spent the night in prayer and praise and in reading the entire book of Jeremiah, which

had been to them a special source of strength. Within a month eleven houses were opened for divine service in the capital alone, and Sabbath after Sabbath each was crowded to excess.

Very soon the Rev. William Ellis reached the island, and in August, 1862, he was followed by a company of missionaries from England, who took up the work laid down in 1836. Memorable, indeed, was the first Sabbath after this arrival at the capital, when the renewal of the work was inaugurated by a great communion service in which between 700 and 800 of the Malagasy took part. In 1836 there had been 2,000 adherents of the Christian faith; now there were 40,000, a great increase of twenty-fold. The little company of persecuted believers, with no missionary save the Bible, had gone everywhere preaching the Word, and this was the result. The eagerness of the people for religious services in these first days was very great. The Rev. William E. Cousins says:

"It seemed as tho they could not spend too many hours in the house of God. After so many years of persecution, during which all meetings had to be held with the greatest secrecy, the enjoyment of sitting in broad daylight—listening to God's Word, joining in prayer, and, above all, singing their hymns without the dread of some enemy overhearing them, seemed to afford the most intense delight. Books, of course, were very scarce. Happy was he who possessed even a few leaves of a Testament, or part of a Psalter, or a hymn-book, or a catechism, soiled and ragged tho it might be. Very few complete Bibles remained, not more than a dozen or so, and these, thumbworn and patched tho they were,

were regarded as priceless treasures."

On May 12, 1863, having proved himself a weak and unwise ruler, Radâma II. was strangled to death, and his widow ascended the throne as Râsohêrina I. Tho a devoted idolater, she did not interfere with the Christians, and during the five years of her reign the work prospered greatly. At her death, on April 1, 1868, her cousin Ramôma ascended the throne as Rânavâlona II. Tho not a Christian at the time, she soon became one. At her coronation, on September 3, 1868, no

ample was quickly followed by the people, and there was a general conflagration of gods throughout the central provinces of the island. The result was a great demand for teachers. In response to this more than a hundred native preachers and teachers were sent out, and the London Missionary Society added to its force of workers, but it is a sad fact that there were never enough laborers to gather in the waiting sheaves. A great work was done, however, the fruits of which have never passed away.



From "Christian Missions and Social Progress." F. H. Revell Co.

THE MARTYR PRECIPICE IN MADAGASCAR

idols were brought out, but on a small table at her right hand was a large Bible, together with a copy of the laws of Madagascar. On the four sides of the magnificent canopy which covered the throne, inscribed in letters of gold, were the mottoes: "Glory to God," "Peace on earth," "Good will to men," "God shall be with us."

On February 21, 1869, the queen and her prime minister were publicly baptized, and on the 8th of the September following the royal idols were burned by her command. Her ex-

The later history of missions in Madagascar is full of sadness, owing to the encroachments of the French, who seized the island in 1895 and allowed the Jesuits to interfere with the work the Protestants were doing. For a time the fires of persecution were relighted, and several missionaries and many native Christians lost their lives. Now, however, a better state of things exists, and it is hoped that brighter times are in store for this great island so deeply stained with martyr blood.

# CONFERENCE ON FOREIGN MISSION PROBLEMS

## THE SIXTEENTH CONFERENCE OF THE FOREIGN MISSION BOARDS IN THE UNITED STATES AND CANADA

BY THE REV. STANLEY WHITE, D.D., NEW YORK  
Secretary of the Presbyterian Board of Foreign Missions, U. S. A.

This conference, which met in New York City, January 13-14th, was entertained by the Foreign Department of the International Committee of the Y. M. C. A.

One marked characteristic of the conference was the spiritual tone that was lent to all of its sessions by an attempt to emphasize the devotional side of the work. The devotional meetings were most helpful and uplifting, and the hour that was specially set apart, when the Rev. James I. Vance, D.D., of the North Reformed Church in Newark, spoke on the "Spiritual Stimulus of Missions," was one of the most satisfying of the many helpful hours of the conference.

Among the reports that were considered this year which relate to the work of Foreign Missions in the various Boards were the subject of "Language Study," prepared by the Rev. Charles R. Watson, D.D.; "The Forces Needed," prepared by the Rev. A. W. Halsey, D.D.; "Salaries and Allowances," reported by the Rev. C. H. Patton, D.D.; "The Mohammedan Problem," by the Rev. Charles R. Watson, D.D.; "Anglo-American Communities," by Mr. Robert E. Speer, and the "Laymen's Movement," reported by the Rev. A. W. Halsey, D.D. In addition to these reports there were several that were perhaps particularly opportune at this time. Chief among them was the report of the Committee on Reference and Counsel, which is a standing committee and considers in the interval of the Conferences, questions of moment to all

the Boards. Among the questions referred to it this year were the following:

- (1.) Inauguration of an American Movement similar to the "China Emergency Appeal Fund," of Great Britain.
- (2.) The question of church union in Japan, India and other fields.
- (3.) The expatriation law.
- (4.) International Conference at Shanghai on the opium traffic.
- (5.) Chinese indemnity.
- (6.) The Kongo Independent State.
- (7.) Character of American diplomatic and consular representatives in non-Christian lands.

This committee deals with great questions and such as are often intimately related to governments. It requires vigor in action and yet great caution lest the work of the Church be involved in matters that are outside its sphere. The appointment of a committee on Christian Education in China and one to confer with President-elect Taft, urging that diplomatic and consular representatives of the United States in non-Christian lands be men in sympathy with the great uplifting and Christian movement of the times, were two practical outcomes of this committee's work.

Dr. Arthur J. Brown gave a voluminous report of the progress of the arrangements for the World's Missionary Conference to be held in Edinburgh in 1910, and it was very clear to those present that this conference is likely to be one of the most far-reaching of any that has ever been held in behalf of missions. The whole field is to be covered in careful re-



view, and the purpose of the convention is to permanently strengthen the working force of Foreign Missions.

Another innovation in the conference was the discussion of "Effective Missionary Literature." A paper prepared by Mr. W. R. Hotchkin, advertising manager of the John Wanamaker store, was read to the conference. Mr. Hotchkin had previously been given specimens of the literature from all the Foreign Mission boards, and he had examined them with painstaking care. He proved his friendship and the truth of the saying "faithful are the wounds of a friend" by dealing unsparingly with what he thought was deficient and at the same time approving where approval was possible. The paper was received with eagerness by the conference, and a committee was appointed to take into consideration the questions raised by Mr. Hotchkin and to report to the conference next year.

Another point of special interest was the discussion following the report of the Laymen's Movement prepared by Dr. A. W. Halsey. The conference heard of the great success of a national movement in Canada, and of the plans for a similar movement in the United States. Mr. J. Campbell White spoke to the conference, and no one could have heard him without feeling that through the men of the Church there is going to be an opportunity for the Spirit of God to work great things in the coming of the kingdom.

Three or four things about this conference stand out with conspicuous clearness. *One would put first the spirit of unity.* It is hard to exaggerate the influence that Foreign Missions at the present time may have upon the

Church everywhere through its practically unanimous commitment to the spirit of unity and the undenominational ideal. While granting freely the difference of temperament that makes divergence in thought and habit of worship natural, those in charge of the Foreign Missionary enterprise, both on the field and at home, have recognized that the only way that the great battle of the forces of good against those of evil is to be won is by presenting a united front to the enemy. This was brought out again and again in the conference, and reached its climax on Thursday afternoon, when, under the topic "The Present Crisis and its Requirements," the Rev. James L. Barton, D.D., the Rev. Arthur S. Lloyd, D.D., one of the Congregational and the other of the Protestant Episcopal Church, pleaded with passionate eagerness for the unity of the Church of Christ. What appeared in the conference is but an echo of that which is sounding throughout the forces of Christendom to-day and is most manifest upon the foreign field. It would seem as if God were calling in unmistakable terms, asking His followers to submerge everything that might be termed non-essential and merely indicative of personal preference, and to permit to emerge the great cardinal truths for which the world is, unconsciously perhaps but none the less certainly, longing, and which are represented in the person of our Lord and Savior Jesus Christ.

*The second point is the broadness of the outlook.* Several times one heard the delegates at the convention use, in connection with the plans that were made, the expression, "That is statesmanlike." It was a term well

chosen. No one who is intimate with the Foreign Missionary enterprise today can fail to realize that it is being planned on broad and splendid lines which have been thought out in the moment of vision and worked out with a practical end in view.

*The third point is the increasingly prominent part which the laymen are taking in the Foreign Missionary work.* This was brought out in connection with this conference at the subscription dinner held at the Hotel Astor on Thursday evening, the last evening of the conference. The subject was "Christian Education in China," and the dinner was under the care of a committee of laymen selected from the different churches of New York City. It was well planned and called together a company of four hundred of the most earnest and thoughtful people in our churches.

The Rev. Dr. Edward Moore of Harvard Theological School presided, and speeches were made on the subject of "Christian Education" by Rev. Harlan P. Beach, M.A., Rev. J. E. Williams, the Rev. Frank W. Bible, Mr. Howard Richards, Jr., the Rev. A. L. Warnshuis, Mr. Robert E. Speer, and by Mr. B. K. W. Koo, the editor of the college paper at Columbia University. As a type of the best young manhood of China, Mr. Koo made an earnest plea for the taking up of responsibility on the part of his fellow countrymen, and imprest everyone with the tremendous possibility that lies locked up in the head and hearts of Chinese young manhood.

When one remembers the difficulty of stirring the interest in Foreign Mis-

sions a few years ago and then thinks of such a gathering as on this occasion, the heart is filled with hope not only that the work of Christ is to be carried on effectively, but also that the great Chinese nation is not going to be given over to materialism, but that it is destined to join with others under the motto, "Progress under the Banner of the Prince of Peace."

The next conference will be held in New York City by invitation of the Student Volunteer Movement in January, 1910, and it is confidently hoped that there may be an even greater interest manifested than this year.

Perhaps one could not conclude this brief survey better than by quoting the words from the introduction to the report of the Committee of Reference and Counsel, which are a call not only to the representatives of the mission boards, but also to the whole Church.

The year has been a momentous one in many respects. The development of the plans of the Japanese in Korea, the vast changes that are swiftly taking place in China, the increasing unrest in India, the political movements in Persia and the amazing transformation in Turkey are profoundly affecting the whole world. They are enormously increasing the opportunity of the missionary enterprise and are giving to its work an element of urgency which it never before had. They call for the exercise of Christian statesmanship on the largest scale, while they emphasize anew the importance of both missionaries and boards making a careful study of the great movements of our time in their political, economic and intellectual as well as their religious aspects.

# **BARRIERS TO MISSIONS WITHIN THE CHURCH**

BY REV. WILLIAM CHALMERS COVERT, CHICAGO, ILLINOIS

The greatest barriers to missionary progress in the world are not to be found on the foreign field, where the missionary is in close-ranged struggle with native heathenism. There is a vast deal in the obstacles met by the worker in the open field calculated to stimulate his resolution and enhance his evangelistic ardor. He girds anew his faith and feels his heart freshly aglow with enthusiasm when he finds himself face to face against the local obstacles, so peculiar, so stubborn, yet finally so unresisting before his message. Amidst what might seem disheartening conditions his heart finds many counterbalancing confidences. Out of the very vastness and tediousness of his great enterprise he is constantly winning reactions of hope and encouragement.

But the obstacles that he can not reach and is powerless to remove are on the home field. These he feels most keenly. These often breed in him a loneliness and a pathetic fear bordering on distrust, not of God but of the Church, and force upon him a solicitude concerning the progress and perpetuity of his work.

1. He sees home churches in debt and harassed by financial difficulties. This is a condition characteristic of the modern business world. People want more than they can readily pay for. They have tastes they can not afford to gratify, but insist upon gratifying them. Churches have not escaped this lamentable feeling. Hence there are churches everywhere, apparently prosperous, struggling under the burden of debt. This with rare exception makes a church a self-centered body. It draws in the horizons. Local de-

mands make such incessant clamor that the call of greater needs, farther away, is not heard, or if it is, response to it becomes irksome, and giving a process in duty not a worshipful joy. Until churches learn to moderate their local desires architecturally and otherwise, and magnify their world-wide obligations, this barrier will continue to dishearten the missionary.

2. The worker, also, often sees church finances in the hands of officers who are not church-members, and are without interest in a world-wide evangelism. The property and current-expense funds of many churches are under the care of men interested in the local church but not communicants. While the congregation as a whole assists in the general work of the Church, a word may be said on behalf of its official representation where possible, but the danger lurking here too many churches have discovered to their sorrow and confusion. Men zealous and skilled in business but untouched by our Lord's universal love, and ignorant of the substantial reaction always following systematic giving, are found in places of such influence as to be able to discourage and hinder the true missionary work of the Church. The expanding and self-denying spirit of the Gospel is hampered. This discourages the missionary.

3. The worker sees the generally uninformed condition of the men in the Church relative to missionary matters. This is a condition painfully obvious even upon slight inquiry. The women of the churches are going forward, year by year, to a broader knowledge of the world's spiritual

needs and to more effective work in its behalf. They are evolving more fascinating and compelling methods for quickening and informing the minds of the women. All the arts and inventions of wise workers are being used in educating the women of the churches and with great success. But the men of this day, engrossed in the absorbing life of its complicated business, catch what they can from papers and occasional public discourses. The great bulk of men, in and out of the Church, remain entirely ignorant of the interesting personality and heroic devotion of the missionaries, the providential openings on the field and the facts connected with the inspiring progress of the kingdom in the ends of the earth.

4. The missionary detects in the home churches something akin to a subtle skepticism as to the use and expediency of foreign missionary work. This may appear upon the surface as lack of interest in a subject of which but little is known. But it is a practical and fatal skepticism no matter how harmless and respectable it may appear. It is a paralyzing suspicion of the worth of the work for which Christ died, and for which the Church, in her noblest and bravest, has been dying through the centuries. This unchristian attitude is fostered by the frequent derogation of the missionaries themselves through the flippant and cruel humor of the news and comic papers, and the pseudo-patriotic call to work among heathen at home. There are the superficial "globe-trotters" and ill-informed sailors who bring home contradictory testimony the tone of which is likely to cast suspicion upon the permanency and progress of mission work; facile

and indiscriminating writers, who are only utilitarian and for the present add impulse to this subtle undermining of confidence in foreign missionary work. Until a sincere and consecrated interest in saving the world shall displace this passive skepticism, this will continue to constitute a discouraging barrier.

5. The far-seeing, home-turned eyes of the missionary, hungry for sympathy, see a low type and a meager measure in the giving of the Church, when the needs of the field and the ability of the Church are considered. There is no need to labor to present a startling array of contrasting figures in order to show how much we spend for luxuries and how little for the spread of the Gospel. We are no longer easily startled and can stare the most astounding and rebuking figures out of countenance. But the disheartening fact remains that there is a most unjustifiable discrepancy between what we give to spread the kingdom of Christ and what, in view of the needs of the world and the ability of the Church, we ought to give. No virtue struggles against severer odds in its effort to assert itself than generosity enmeshed as it is with all the uncertain and positively selfish motives of men. The quality of the giving may be as discouraging to the missionary as the meagerness of the quantity, for a man's heart is worth more to the kingdom of God than his money. Until the character of giving is lifted to its place of a wholesome worshiping act will the quantity of the giving continue meager, the motives unworthy and the healthful stimulating reaction faint and uninfluential.

6. Strange as it may appear, there are in Christian pulpits ministers who



are reluctant to urge the cause of foreign missions and plead for self-denying gifts from the people. Happily the number of such timorous and faithless undershepherds is growing less. But too few at best who stand before the people, present the cause of the dying world with that persistency, that resistless fervor, that urgent pleading that the interests involved demand. Pastors must not try to make the yoke of Christ more easy for the people than Christ Himself made it. There should not be evasive generalities, nor the cautious and hesitating presentation of the causes that call for the people's hearts and the giving of their money and lives. There is no way to secure so surely the prompt and steady payment of local obligations than for a pastor to enrich the springs of unselfishness by making wise, earnest pleadings for larger generosity, especially for the work of the kingdom.

7. The missionary detects throughout the Church the lack of confident and expectant prayer. He hears her pray "Thy kingdom come," and he sees the Church and individual Chris-

tians standing still and philosophizing about the tedious processes of world-saving. He hears much that convinces him, that while the coming of the kingdom is, in a general indefinite way, a great desideratum, yet it involves so much time and money and deferred hopes that it is, after all, a consummation far away down the years, and the Church of this day can hardly be expected to be confident of anything great or immediate relative to it. Hence the unexpectant tone of the petition. Hence the sluggish labor and meager giving of Christians.

The worker in the foreign field views these and other similar conditions in the Church at home with feelings of alarm and discouragement. They suggest a disloyalty in the hearts of his Christian brethren that begets into his human heart a sense of painful isolation coupled with forebodings. As the Church loves her consecrated workers and the precious work entrusted to her by her Lord, she must hasten to right these wrongs and unburden the hearts of her valiant sons in the distant fields. Let us be loyal to the cause of Christ.

## RECENT JOTTINGS FROM GARENGANZE, WEST AFRICA

### EXTRACTS FROM MR. F. S. ARNOT'S JOURNAL \*

Kavungu, or Nana Kandundu, as the Portuguese call this station, has been one of the most difficult fields of service in West Africa. Work was begun here in 1892 by Mr. and Mrs. Cyril Bird and two companions. Then a year later Dr. and Mrs. Fisher arrived from Bihé. The outlook was at that time most favorable. The Baluvalé or Baluena are a peaceable

people, fond of having women chiefs, fishing, working in copper and iron, sober, and preferring litigation to bloodshed. The work, however, had hardly begun to tell when the Portuguese, knowing nothing of the place before the missionaries went there, decided to plant a fort alongside of the mission station. The queen left the district with her people, and ever since

\* Mr. Arnot was the founder of the Garenganze Mission.



the influence of the fort has been paramount, and has been brought to bear steadily against the work of the Gospel. God has been pleased, however, to give peculiar trials to these Luvale workers, the fevers have proved fatal to several, others who joined our brethren and sisters have had to leave, Dr. and Mrs. Fisher opened a new station thirty miles away, and now Mr. and Mrs. Schindler alone remain of the early missionaries; but they have Miss Ing, and two brethren, Edwards and Hornby, helping in the work.

#### **Trials and Encouragements**

But what trials have come from inroads Satan has been allowed to make among the profest converts! The emphasis laid by Peter (Acts 15:20) as the *one* sin of the Gentile is understood here; still if the trials have been peculiar, so have the encouragements, for some of our brightest and best helpers in the Gospel, both in Bihé and in the Garenganze, have been the fruit of work at Kavungu. And Mr. Schindler has the help of three native Christians from the East Coast of Africa, who came to Kavungu as traders and Mohammedans, but who, instead of being allowed to teach the religion of the False Prophet to these Luvale people, as they would have done, were all converted and are now "true men." Well, when staying here, I decided to give up the thought of going on this year to the Garenganze stations, and now I am looking forward to spending six or eight months with Mr. Schindler, after visiting Kazombo, and the two new stations among the Balunda; namely, Kalunda, in the center of the Lunda country, and Kaleñe, near the source of the Zambesi.

On the 10th of May last year, I visited Kazombo, the station opened by Dr. and Mrs. Fisher, thirty miles from Kavungu, on the banks of the Zambesi. The site is certainly beautifully situated, but proved, in the early days, even more unhealthy than Kavungu. Here Mr. Copithorne died, and several were disabled. However, the loss of the Kazombo district has been the gain—I trust eternally—of many Balunda, who live in the more mountainous country enclosed by the great horseshoe bend that the Zambesi makes—north, west, south—ere it finally makes up its mind to flow off in an easterly direction to the Indian Ocean. These Balunda are the people that I had hoped to reach twenty-four years ago; but Liwanika chief of the Barotse, objected to any white man visiting his "dogs."

After spending a few days at Kazombo, I left for Kalunda Hill, where Mr. and Mrs. Cunningham have begun work. I reached there on the fourth day, passing by on the way several groups of the huts of these timid, wild-looking people, who have been preyed upon—probably for centuries—by all the tribes around for supplies of slaves. Certainly, judging by the number of children seen on every hand, they are not a dying-out tribe, in spite of all their hardships. We had to be careful how we approached these villages, or in a twinkling all would flee. When taken by surprise, the women and children, with wonderful presence of mind, hid themselves, so that in an instant, a dozen or so together, whether in field or village, would suddenly appear to evaporate. After a little, I was able to distinguish a child of four or five years hiding like a young partridge

behind a tuft of grass, or pot, or basket hardly big enough, you would think, to hide a rabbit; there a woman would be standing straight up behind a small tree or post in the ground, or crouching among the cassava plants. When all heard, however, that I was going to Mr. Cunningham's, or that I was the brother-in-law of Dr. Fisher, the scene quickly changed, and a woman in one village seized a fowl and brought it to me as a present to "Dotolo's" brother, for had not "Dotolo" redeemed her, and sent her back to her own people.

Sitting in the Cunninghams' little cottage on the top of Kalunda Hill, it was difficult to believe that I was not in the Highlands of Scotland, the air was so cool and bracing, and our brother and sister, with dear Mrs. O'Jon's two little girls—their visitors—looked the picture of health. There, however, the comparison must end, or let friends at home take it up, and imagine a solitary missionary couple in some mountain—say, in Perthshire—and then mark down Dr. Fisher's Station at Kaleñe as being somewhere in the south of Ayrshire, and filling all the rest of Scotland with scattered Balunda villages, then ask themselves the question, "What can these two couples hope to do so far apart?" And, indeed, Mr. and Mrs. Cunningham have reached a point where they can not hold on alone much longer, but God has already begun to bless their work—over one hundred people, old and young, climb the hill every Sunday to hear the Gospel, and four have already professed conversion.

The Balunda seem to be a much more moral people than the Baluvale. Certainly they seem to be more jealous of one another's affections. I passed

the body of a man who had just been killed by another in a jealous rage. And a few days later I passed another shot through the head for theft. All this seems very dreadful to the civilized mind, but better such crude law and punishment than none at all. And so far both Mr. Cunningham and Dr. Fisher are able to say that the Balunda do not steal, and no locks are required on their doors, either at Kalunda or Kaleñe. Our earnest hope is that ere another year goes by some may come forth to strengthen the hands of our Brother and Sister Cunningham; or, rather, to put the matter plainly, make it possible for them to hold on.

Leaving Kalunda Hill my road lay along beautiful valleys, and some barren and some fertile plains, for six days in a northeasterly direction, and there in the last bend of the Zambesi, a few miles from the actual source, I came to Kaleñe, the same hill that I had seen far to my left when on my first journey to the Garenganze, named in my map "Border Craig." Kalunda Hill stands by itself like a sugar-loaf, but Kaleñe appears to be a bluff standing out on the shore of what, at one time, was a great inland sea. From the south the country slopes gently up to the crest of the hill.

A great deal of money has been spent at Kazombo cutting down the bush and draining the marshy strip along the edge of the Zambesi River. Also the improved supply of milk and butter is a great help to health, and with care in the use of the mosquito net—with an occasional change to the Lunda stations—the risk of malarial and black-water fever in the two Luvala stations seems to be greatly reduced.

One's interest in both the Baluvale and Balunda tribes increases, however, the more one sees of them. When at Kaleñe I visited some of the Lunda villages with Dr. Fisher. At one we found all were busy worshipping the spirit of some ancestral hunter who had enabled a fellow villager to kill two large antelopes. By the time we arrived an offering had been prepared, consisting of native bread, and cooked antelope meat; the lump of soft bread was held at the end of a stick and looked like a handful of wool on a distaff. The chief of the village held the stick of bread, and all danced in front of a fetish horn stuck in the ground, behind which a hat-stand like reredos rose up, hung all over with horns, skulls, and jawbones of animals killed in the chase. The chief then allowed the dancers to pick off a piece of bread, and with a little bit of antelope meat, make each an offering to the ancestral spirit; then all knelt down, and with clappings and bowings gave to the spirit all the honors due to a great chief. The hunter then took his stand on the head of one of the slain antelopes, and all danced before him. Then the stick of bread was handed to him, he ate a little and handed the loaf back to the chief; so the dance continued. But now a little unwashed "village boy" was allowed to join in, and all went merrily on for a few minutes; then the village boy, playing his part well, seized the bread and rushed off with it; the men followed in a mock chase until they reached the village bounds. The imp of a boy joined his companions in the bush, and all sat around in a ring and ate the "sacred" loaf. And so these rude but clever savages got over the difficult question of "res-

ervation." When all was over the chief and his people sat down and listened to us, and the following conversation ensued:

"How many ancestral spirits do you Balunda worship in this way?"

"We don't know."

"How many gods have the Balunda?"

"There is only one God over all men, white and black."

"Which is the greatest, God or the ancestral spirits?"

"Of course God is the greatest," the chief replied.

"Then if God is the greatest, why do you not worship Him? Why worship only these ancestral spirits, who were made by Him?"

At this the chief turned to the group of men sitting by him, saying, "Listen to this," as much as to say, "Dr. Fisher and his friend have got me into a nice fix, what answer can I give?" Then turning round, he said, "We would worship God if we only knew how." Of course Walter told him that *that* was the reason for his coming to live among them, to tell them how they can worship God.

I witnessed a very touching sight, on my six days' journey back to Kavungu. On reaching a Lunda village we found that a woman had died the night before, and they had set her body up on a mat outside her hut. A spirit doctor was present in full professional costume, and her husband was holding her hands and imploring her (so my boys told me) to deal kindly by them, and to remember how they had fed and clothed and cared for her. Then long strings of beads were wrapt about her arms and neck. Truly these people need the Gospel of Salvation.

# THOUGHTS SUGGESTED BY A MISSIONARY'S GARDEN

BY A NEW MISSIONARY

The new missionary was sitting by his study window looking out on his little garden. His spirit was burdened with the work entrusted to his care. He longed to see his effort producing effect in the lives of those who attended the services, many—oh! so many of them came and went, not once nor twice, but many times and seemingly without receiving any permanent impression. He arose wearily, brushed his hand across his brow and fixt his eyes upon the garden. There in the different beds were vigorous plants which a fortnight ago were only seeds. A longing surged through his soul; a fervent desire which voiced itself in the cry: "Would to God we could sow the good seed of the kingdom and see it grow up as quickly and certainly as these seeds."

Quickly a voice seemed to reply: "If you understood and observed the laws of spiritual seed-sowing as well as you study and obey those of the natural, could you not have the same success?" "But," objected the missionary, "in sowing the spiritual seed we encounter the obstacles interposed by the human will, as strong and free as our own. It can not be forced; it must be won and its consent secured at every step." The voice replied: "Are there not laws for this also? Do you not meet difficulties in sowing seed even here in your garden?"

The missionary began to think. It is true that when one plans to sow material seed he must first prepare the ground. All ground is not the same—some is comparatively clean and some is very rocky or very foul. The weeds of unbelief, indifference,

and sin have made a rank growth here. It would be a mere waste of time to sow seed in a garden without first clearing away the weeds and breaking up the ground.

There is not the certainty of a harvest even in the garden that one accustomed to planting might think. When those beans were planted it was very wet, so only a small part of the ground was properly prepared. Where only a small furrow was opened the seeds were planted where the water collected, the seed rotted so that they had to be replanted in a more favorable time. Is it possible to be in too great haste to plant the spiritual seed and thus cause a needless waste? The mission field is vastly different from the home field in the preparation needed for the Gospel. The ideas of religion held by many on the foreign field are difficult for Christians to understand. For many religion is a mere superficiality, a nominal belief, having a form of godliness but denying the power thereof. Under such conditions it is necessary to spend time in breaking up the hard beaten ground, in gathering out the stones, in rooting out the weeds, before undertaking the more positive work of seed-sowing.

It is pleasant to see the plants coming up, but if the soil is not prepared and they only come up to be choked by the weeds or to dry up in the hard cloddy ground, is it not better to delay the sowing a little and spend more time in preparation of the soil? The temptation comes to the missionary to be in haste to report some definite and visible results of his labor. Neverthe-



less, the true missionary desires permanent success rather than passing results, and that can be secured only when the good seed is properly sown in good, well-prepared soil. Certainly the false, preconceived notions of religion must be rooted out and destroyed before the truth can be received.

It is better to begin by preparing the soil. Teach plainly, showing by reason, science, example, experience, and, above all, by the Word of God what sin is, and what are its results. Then the hearers will be ready to hear about and accept the remedy offered by the Gospel of Jesus Christ. This teaching can not, of course, usually be made effectual in one sermon. Line upon line and precept upon precept is needed; here a little and there a little. All the ugliness, heinousness, awfulness and exceeding sinfulness of sin and vice must be presented till it is believed, seen and felt by the people. Then the ground is prepared to receive the good seed of the kingdom. Then the offer of pardon, peace and power will be appreciated. Then the need of a new birth will more readily be realized and the opportunity of experiencing it will be esteemed as a privilege.

The soil having been properly prepared and the seed sown, the ground must still be cultivated and the weeds kept out. Why not give the same care to the tender manifestations of life in the hearer of the Word as with earthly seed? There will be men ready to sow evil seed at the first signs of growth. Root out these weeds as soon as discovered. If not destroyed they will destroy the tender plants and doom your hopes of a bountiful harvest.

In the center of the garden is a bed

one-half of which is full of fine plants, while the other half has nothing though it has been sown twice. The ground was equally well prepared and the same care taken to make it productive, but not a plant has appeared. The seed had no vitality—no power within which should have made it take advantage of favorable conditions for life and growth.

God of the harvest! are thy servants sometimes guilty of sowing lifeless seed? Does God put us forth to preach and not give a message? If the message is without vitality and power, is it not because the laborer has put himself forth without having the divine command or has not made sure of having the Word of God? If the minister is without a message it must be because he has not been in touch with the divine mind. What a great responsibility this places upon the servant of God. If he is faithless and has no living word for his hearers to whom will they turn? He is the only representative of the Gospel in all his district. Certainly the supply of seed is not short. Let us go often to the storehouse and replenish our seed-baskets.

The sum total of a missionary's work is to proclaim the Gospel, but the divine Master said: "Be ye wise as serpents," and Paul exhorts Timothy to be a workman that needeth not to be ashamed, rightly dividing the word of truth. What worker would not be ashamed to have his field, about which glowing accounts had been published, visited after some few months or years and no fruits of his sowing be visible? Happy is he who goeth forth with weeping, bearing the precious seed, and cometh again with rejoicing bringing his sheaves with him.



## REACHING AFTER THE LIGHT IN DARKEST AFRICA

BY REV. ADOLPH W. KRUG, BULU LAND, CENTRAL AFRICA

Within the last few months there has been manifest in the vicinity of Elat a growing hunger and thirst for the Word of Life. Not only has this shown itself by the large attendances at the preaching services, but there has been, on the part of inquirers, a greater sense of shame for sin, a quicker response to the exhortation to make past wrongs right and to show fruits of repentance in changed lives.

At the time of Dr. A. W. Halsey's visit to the mission in 1905 there were 1,568 people present at the service which he held at Elat. Recently on five Sabbaths out of fourteen there have been over 1,000 people at the morning service. On the last communion Sabbath there were 1,611 counted at the close of the service. About thirty of these had come between twenty and thirty miles, and many more came ten miles or more. The offering on that day amounted to 140 marks, or \$35 American money. Since Mr. Dager's return in July he had personally met over 200 people inquiring the Way of Life. We realize that all these are not yet ready to be followers of the Christ, as we wish them to be some day, but it shows that the preaching of the Word is still with the same power, and that they are hungering for a better life.

In the school also there is a greater spirit of earnestness, a willingness to work harder and find less fault. The enrollment at the station school is 500, out of which 120 are women and girls, 50 of the girls being in the boarding-school of the station. From the rest the remainder come from the near-by towns, some walking to school and

back every day, a distance of from five to six miles.

The eleven town schools in their last session had an enrollment of 550, and now four or five more have been started, two of them in towns 55 miles away to the southwest and northeast. These schools are not only places for instruction in books; but, best of all, they are outposts of missionary activity and centers of light and life. A few years ago these towns were in densest heathen darkness, but now from every one of them come people to Elat to be enrolled as inquirers. From the first all of them have been fully self-supporting, the people first built the schoolhouses, and the tuition paid by the pupils has been used to pay the small salaries of teachers.

There are now ten other towns where the people, in many of them the head men, or so called kings, are asking to have schools started. So in every direction the influence of the work is spreading. With the increased opportunity to reach out into the distant towns comes also willingness on the part of teachers to respond to the calls. A few days ago, when a teacher was told that there was a place for him in a town fifty miles away, he replied: "All right; if you say so, I go." Three years ago no Bulu would have been willing to venture so far away from his home town.

There are open doors all around us, but altho a place has just been chosen for a new station, we must wait and hope for a better day, for the orders from home are not "Forward," but "Halt." It is for Christians at home to say how long the advance must be delayed.

## RELIGION IN PERU—ROMAN AND PROTESTANT\*

BY MISS GERALDINE GUINNESS, LONDON

The Roman Catholicism of Peru is a political power, touching national and social life at every point, but in this land where she reigns supreme there is spiritual famine.

Rome has denied the Bible to Peru. When others would have introduced it, she used all her forces to prevent them. At her instigation they were mobbed, stoned, shot at, libeled, imprisoned, and even murdered; the printed Word of God was maligned, torn to pieces, and burned. Whatever defense Rome may make, whatever excuse concerning an "adulterated Protestant Bible," the fact remains that she has given the land of the Incas no Bible and no part of the Bible. Nor does this surprize us, for the same policy has been pursued in other Roman Catholic lands for many centuries.

To-day, what do Peruvians know of the Bible? The well educated have heard a number of isolated texts from the Psalms and the Prophets, twisted so as to apply to the Virgin Mary; they know well the two sayings of our Lord upon which the dogma of infallibility is built; if they have been educated in a convent school they will doubtless remember, with a great deal else of legendary character, a few Bible stories—two or three from the Old Testament—and a brief outline of the birth and death of Christ.

*The priests do not possess and have never studied the Bible.* Members of their own communities have told me that theological students are required to know only a few isolated texts. Devotees of the Church possess many lives of saints, devotional poems to the Virgin, and prayers to be said before various images or relics; but I have never seen a verse of Scripture quoted in one of these books. Sermons are commenced by the recitation of a text with which they frequently do not deal at all; school catechisms teach nothing of the Bible;

even the best book-shops in the capital do not stock The Book.

Is it strange, then, that the people of Peru are starved, and that they listen with wonder and new joy to the Word of God which they have been denied?

In America and England, Romanism is morally compelled to give some kind of Christian preaching from her pulpits; in Peru she is not. That when the Bible is shut preaching inevitably degenerates, history confirms.

The worst which can be said of Roman Catholic lands in their darkest hours is true of Peru. In the villages of the Sierra, sermons are of very rare occurrence; but in Arequipa the two parts of the *Misa* Mass are divided by a sermon in one church at least every day, and on a feast-day in every church. The subjects usually chosen are the lives of the saints, or the history of a feast and the benefits which its celebration brings.

A fundamental principle is involved in the fact that these sermons have no practical exhortation. *Rome has over-emphasized the outward: works not faith; what is seen rather than the heart; ceremonies in place of consecration.* The conception is general in Peru that virtue does not consist in being good or doing good, but in punctilious attendance to religious ceremonies.

Is it a wonder that the works of Christianity are not seen in the lives of the professing Christians of Peru? They are starving! They have been denied both the Holy Scriptures and the preaching of the Gospel.

But surely the Church conducts prayer and worship! Is there not food for the hungry in her services? Alas, *the overdevelopment of ceremonialism but marks the decay of the life it once expressed. The spiritual is almost completely materialized.*

Even amongst the most devout and

\* Text and illustrations are from a remarkable book, by a nineteen-year-old author, "Peru; Its Story, Its People and Its Religion." Fleming H. Revell Co. These selections are taken from five chapters.

enlightened, intercourse of the soul with God does not appear to exist. Latin formulas of eulogy and supplication are totally incomprehensible to the worshipers, and Spanish prayers concerned with virgins, saints, images, or their miracles, and address more frequently to creatures than to the Creator, are obviously incapable of imparting spiritual comfort or inspiration. The mechanical worship of Peru tends to soothe the conscience, but not to satisfy the soul. Oh that I could adequately picture to you some of these pathetic and paltry ceremonies so far removed from the simple services of Protestant and some Catholic Church we know in England!

Amongst the educated classes in Peru, saint-worship is very common. Devotional books comprise stories of the lives of Santa Rosa, Santa Catalina, or Santa Teresa, and sermons are occupied with the intercessory powers of San Antonio, San Sebastian, or Santo Toribio. Numerous relics and images assist the imagination of devotees as they render prayers and adoration to glorified saints.

But the poorer classes of Peruvians have no devotional books; they live in villages where sermons are of exceptional occurrence; and their curas do not teach them either evangelical truths or traditions concerning the saints. Yet the homes and churches of these people teem with images, the names of which are household words. "Our Lady of Bethlehem" is worshipped by those who have never heard about the young mother who laid her baby in a manger. "Our Lord of the Sea" is revered by many who do not know whom we mean by the Lord Jesus. One virgin is distinguished from another in Peru by her features and her jewels; one saint from another by the village to which he belongs. Thus images cover no historic reality. They themselves are real; they are idols. After residence in Peru one naturally uses the personal pronouns denoting either masculine or feminine gender when speaking of the images. This is the invariable cus-

tom of the people, and denotes how real to them are the personalities with which they invest their idols of wood and paint.

Each town has its popular "saint" or idol. Even Callao, which may almost be called a suburb of the capital,



A SOUL IN PURGATORY

This image and collection-box hangs outside the church in Lima, Peru. It represents a soul in the flames of purgatory and a padlocked money-box is to receive gifts to free it from torture.

is given up to the worship of Our Lord of the Sea. The wooden image thus named was found, it is said, on the shore, where it had been washed up from the wreck of a village destroyed by the sea. It now stands in the Church of Santa Rosa, sumptuously arrayed and adorned with jewels. Hundreds of poor superstitious men and women daily pray to it as *Nuestro Señor* ("Our Lord"), for it is supposed that only by his miraculous power is Callao guarded from earthquakes and tidal waves. Every year a solemn procession is organized, in which the image, mounted upon a highly decorated stage, is carried down to the sea. Lighted candles borne by black-shrouded women; pungent incense ascending from the swinging censers of



acolytes; a canopy held on high above a number of gorgeously robed priests; the town band, a company of soldiers, and crowds of dancing, drunken devotees attend the procession of "Our Lord of the Sea" as he goes to be dipped in the waves, thus to pacify them for another year.

The common people have never transgressed the wishes of the priest-



THE SWEATING IMAGE

hood by *thinking*, and to them the "saint's" effigy *represents* nothing. It has a personality of its own; it is an *imágen*, or miraculous idol.

In November, 1906, a most striking incident occurred in Lima. The late President of Congress had removed the crucifix from the table of the House, and in revenge the Archbishop refused him a public requiem at his death. A vote of censure was passed against the Archbishop for this act, to which the Church of Rome answered by the organization of a monstrous but most profitable farce.

The old sacristan of the church of El Prado was one morning dusting the images stored in a back room of the building. A figure of Christ falling beneath the weight of His Cross he decided to renovate, and after painting it, set it up in the church. The report was then circulated that an image of Christ in the church of El Prado was so affected at the Archbishop's treatment that it was sweat-

ing. A nun had first observed the wonder, and in a few days it was difficult to enter the building for the crowds which were worshipping the image.

One day, while the excitement was still high, a missionary visited the church, and he thus describes what he saw: \* "At the foot of the altar steps was a wooden image supposed to represent Christ. It was the usual style of hideous idol. The figure had long black hair reaching past the waist. On its shoulder was a large cross painted green and yellow, under the weight of which the Lord was supposed to be staggering. Crowded around were numbers of women on their knees, striking their breasts and crying: *Aye! Dios mio, Dios mio!* ('Oh! my God, my God!'). The ignorance and superstition on their faces was painful to see. On the outer edge of the crowd were ladies of the better class who had visited the church out of curiosity, and now watched the scene with a sort of incredulous smile on their faces. Round about stood many men, laughing and sneering at the whole deception.

"I managed to get quite close to the image, but could see no sweat. The face was colored with a shiny enamel paint. The reflection of hundreds of flickering candles and lights might easily make the credulous believe that this was sweat. The image could only be seen through the smoke and vapor of candles.

"Altho there was no perspiration falling from the 'saint,' that did not prevent three miserable dirty negro altar-attendants from doing a roaring trade in front of the image, selling small pieces of cotton wool 'wet with the sweat of the "saint,"' and all nicely wrapt up in colored tissue-paper. This cotton wool was said to be very efficacious in curing every imaginable disease.

"As I turned to leave the church I glanced through the open door of the vestry. There, in full view of the per-

\* This extract was kindly furnished from the diary of Mr. J. S. Watson, missionary of the R.B.M.U. in Lima.



spiring image and the sweltering crowd, the old parish priest was entertaining a young priest with wines, coffee, and cake—joking and laughing, wholly indifferent to the poor deluded people at the foot of the altar steps."

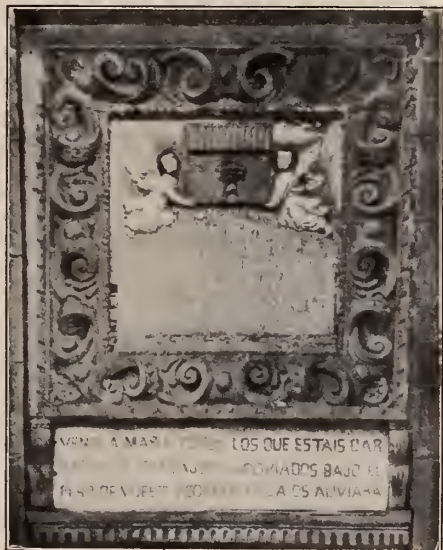
The worship of such relics is a part of the same degradation as are the Peruvian images. In a professedly Christian land the poor and ignorant have been allowed to fall into idolatry. Romanism is a sliding scale: at one end is devout tho distorted Christianity; at the other, paganism. It is always easier to worship the visible and tangible than to commune with the invisible God. For the better instructed Peruvian devotees, the supposed miracles of relics and images eclipse the works of their Creator and Redeemer; while the poor and ignorant, in a blind search for the divine, have been allured by tangible evidences of the supernatural, and are now lost in idolatry as pitiful as that of any Burnese priest or Fiji islander.

Mariolatry is the most popular form of saint-worship, and the most liable to degenerate into idolatry. The ideal of Peru is *La Virgen* (The Virgin). To the educated she is the Mary of Roman Catholicism the world over; but to the ignorant masses she is merely a personification of ideal tenderness. It is interesting to notice, as Herr von Hase\* points out, that "a little plant used from ancient times as a love-potion has borne in succession the names of Capillus, Veneris, Freya's herb,† and Maria grass.

Thus we may trace the Peruvian worship of *La Virgen* from its present idolatry back to the instincts of primitive races of mankind. Glancing through Church history, we realize how this evil has crept into Christianity. In the second and third centuries, women who manifested extravagant adoration of the Virgin were looked upon as heretics. But so generally accepted did the belief in

her divinity become, that in the year 431 the Council of Ephesus decided that the Virgin was truly the Mother of God, and therefore on an equality with God.

In Peru, this mistaken worship has for nearly four hundred years enthralled the people. In every house are pictures of the Virgin; her amulets and charms are worn by rich and



COME TO MARY

The stone above the Jesuit Church in Cuzco, Peru. The inscription reads: "Come to Mary, all you who are laden with work and weary under the weight of your sins and she will relieve you."

poor alike; almost every girl bears her name; *Jesus María!* is the commonest exclamation; "Hail, most holy Mary!" and the reply "Conceived without sin!" is the only Indian greeting; hospital wards are ornamented with images of the Virgin; figures of her and of the child Jesus stand on the desks of normal schools; and every church has its miraculous Virgin.

The Goddess of Peru is honored by various means, but perhaps the most important are *holidays, feasts, pilgrimages, and sisterhoods.*

On nearly every feast day, however unimportant, some gaudy image of the Virgin is carried through the streets, and educated men stand bareheaded,

\* Karl von Hase, "Handbook to the Controversy with Rome," Vol. II.

† Freya, in Norse mythology, was the goddess of fruitfulness, of faithfulness, and love,

while the women kneel or follow in her train.

Mary is not merely the *Goddess* of the common people, she is their favorite idol. The following questions which I put to the old sacristan of the church at Puno, and the answers he gave, will serve to show how the country people regard Mary's images:

"What are all these images?"

"Oh, they are virgins; that is the Virgin of Perpetual Succor; that is the Virgin of Sorrows; that is the Seated Virgin."

"Is the Mother of Jesus here?"

(Scratching his head dubiously and consulting another Indian.)

"No, no! there is no Mother of Jesus here. But perhaps—yes, she would be the Virgin of the Immaculate Conception, who is above the high altar."

"Who receives the chief worship in your church? Jesus or His Mother? Mary or our Savior?"

"Oh, the Virgin!"

"And which of the Virgins is the greatest?"

"It must be the Mother of Jesus, because she is placed above the high altar, over all."

"And the other Virgins, are they different or all the same?"

"They are different, all of them; placed in the church for their miracles."

The Church not only denies the Gospel stories to its children, but it perverts Scripture to impress upon them the greatness of the Virgin. Above the door of the Jesuit Church in Cuzco are these words:

"Come to Mary, all who are burdened and weary with the weight of your sins, and she will rest you."

A picture of Our Lady of Copacabana lies before me, and above it is written:

"We have seen the star, and are come to adore *her*"; and below:

"Come to me all who suffer, and I will console you."

Oh, that the priests and people of Peru, like Father Chiniquy, would search and see whether or not these things are so! In his life-story the

Father tells us that when he studied the Gospels he found nothing about Our Lady of Intercession; the evangelists made it clear that Christ, not Mary, came to save the world; that in the days when Jesus and His mother lived on earth sinners went directly to Him without imploring her intercession. If, then, Mary had not in heaven assumed the power which Christ had lost the father reasoned, then Jesus was still the best friend, and Catholics were mistaken in going for salvation to one infinitely less powerful.

Mary is worshiped as the Mother of God and honored with feasts, processions and pilgrimages. The many figures made of her represent only ideal motherhood to the ignorant masses who have no knowledge of the historic personality of Mary of Nazareth, but believe the Bible, which they have never seen, to be almost exclusively about her.

This goddess usurps the place of our Lord. Mary, not Christ, is the Savior of the world, for she "gave life to all sinners on Calvary." Mary, not Christ is the overcomer of the devil, for the Church tells us that "*she* shall bruise the serpent's head." Mary, not Christ, is the object of chief worship, and intercessor before the throne of God.

In Peru, Protestantism must face not only a pretentious ceremonialism, but also the moral corruption which it fails to cover. Two mistaken principles form the foundation of this system of evil; firstly, sacerdotalism; and secondly, celibacy.

Peru has one archbishop, seven bishops, and friars and priests of every description, apparently without number. In addition to the numerous convents and monasteries which these possess, they own a large number of the wealthiest haciendas, and through their agents, control much of the business of the country. In Arequipa, there is one priest or friar to every thirty individuals, and the number is continually increased by those who have been expelled from France, and who are now having a pernicious in-

fluence on the Peruvian Catholics by inciting their animosity against men of liberal ideas.

With few exceptions, the priests of Peru are of a low class, uneducated, illiterate, and vulgar. In the villages of the desert and of the Sierra they are often so isolated as to be practically independent, and by the Indians are treated as kings and gods. They are held in reverence by ladies of the most influential Peruvian families, and in spite of growing spiritualism and agnosticism, still maintain their sway.

The priests are the leaders in immorality, and their despotism makes anything else impossible. The curas with whom one comes in contact in the villages of Peru are drunken, degraded, illiterate, and notoriously wicked. So great was the scandal in connection with the life of a priest in Urubamba (where public opinion is not easily shocked!), that shortly before I arrived in Peru the townfolk rose against him. Three young men met him, held pistols to his head, and bade him leave the place within half an hour. Nor did they let him out of their sight until the command was obeyed.

It has been truly said that conventual establishments have proved a terrible scourge in all Papal countries, and certainly of the monasteries of Peru no truthful description fit for publication can be written. Lack of occupation drives the unfortunate novices to quarrelling and immorality; yet the priesthood of Peru is supplied by those who have lived from perhaps eleven years of age in these schools of vice.

The intemperance of the Peruvian priesthood is proverbial; even a short stay in the country is sufficient to convince one of the fact that the priests are leaders in drunkenness. Religious festivals are the great occasions for drinking, and this practise is allowed and sometimes required by the ministers of the Church.

In nearly every town and village of Peru, some zealous cura has collected

the Bible Society's Gospels and Testaments and burned them in the public plaza. Beneath the walls of the Inquisition building in Lima it was so; in Arequipa, Sicuani, Ayacucho, and numerous other centers of population.



ONE OF THE RELIGIOUS LEADERS OF PERU

In Callao and Arequipa colporteurs were imprisoned; in Tiahuanuco another was stoned and left for dead at the roadside; in Bolivia a native worker was murdered; in all parts of the Sierra these brave Bible-sellers have been molested and often wounded.

In their view of sin, the priests show mental deformity: the reading of God's Word, charity to needy Protestants—these are sins for which only many months of penance can atone; but crime at the instigation of the priest—the murder of heretics, for example—is acceptable to God. Thus do the priests strain at a gnat and swallow a camel!

Of the avarice shown by the Peruvian priests in their dealings with the poor, examples too numerous to record come to mind. Suffice it to refer to



Don Fernando Casós,\* who from experience knew that the curas "live for making money and trading on the people."

I have stood in the Inquisition buildings of the New World; have seen the diabolical instruments of torture with which the limbs of heroic men, yea, of women, were racked; have walked the way those doomed "heretics" were led; and stood where the "faithful" stood to watch them burned. I have seen the table at which death-warrants were signed; the hole through which barbarous sentences were spoken. I have stood in cells where suffering Christians lay, and seen the flag-stones on which they breathed their last; I have stood askance before the shrivelled remains of some unknown woman—built alive into a convent wall! Horrible! Horrible! Horrible are these facts concerning the former workings of "Christianity" in the New World.

#### The Protestant Missionaries

My first impression was that missionaries are very ordinary people; my second was that missionaries are very extraordinary people.

Look round the comfortable little missionary home. If you know the allowance with which this has been kept up, you will confess yourself absolutely unable to reconcile the two. This clean board floor was laid by a missionary; the mud walls were smoothed and painted by the present owners; the canvas ceiling was sewn by them; baby's high-chair is home-made. Our missionary devised the plan of sticking newspapers over the mud floor to keep the room cleaner; she laid the linoleum herself; converted a deck-chair into this pretty piece of furniture; improvised these book-shelves with several boards and a strap; transformed an old packing-case and a tin trunk into this wash-stand; and hid the crumbling walls with photos of well-known and much-loved faces.

This house is a continual wonder

to me! Here are chests of drawers, wardrobes, arm-chairs, stoves—all the handiwork of the missionaries themselves.

Perchance you have heard the expression: "Only a missionary's wife." I stand amazed at the lady missionary! She goes out alone to dens of iniquity, perhaps at the dead of night, in answer to the appeal of some poor sufferer. She plays the organ and leads the singing in the meetings. She makes her own and the children's clothes, and educates the little ones herself. Moreover, she deals with Peruvian servants, which is, without exception, the most appalling problem which I have ever encountered.

It is not possible to exaggerate the force of Satanic power which is brought to bear upon the missionaries in Roman Catholic lands. So little is Jesus Christ known there that the devil seems fearless in his attacks. One is conscious that the powers of darkness are at work on all sides; the mission-house is the center of the conflict; and before any soul is brought into the kingdom, its redemption has been sealed by a victory in a missionary's heart.

Strain—physical, mental, and spiritual—is upon the workers; isolation, uncongenial associations, and discouragement are often inevitable; and through all of these the Enemy tries to destroy the life of the soul.

Answered prayer is the missionary's chief reward. Well I remember one night when we rose from our knees and went into the little meeting-room, convinced that God was about to answer us and give a blessing. No one was there. The sight of the empty hall sent one short chill through us, but faith could not be damped. We *knew* God was going to answer our prayers. But altho' we played and sang, no one came. It was five minutes to meeting-time—the hour—a quarter of an hour past—and still the hall was empty. Two native Christians came up at last, and sat down sadly. "No bites to-night," they said. They had been toiling and had taken

\* "A Discourse on Liberty of Worship," by Dr. D. Fernando Casós, delivered in the National Assembly, 1867.



nothing. Still against all probabilities, we believed that God was going to give us a good meeting. We could not bring ourselves to doubt it. Had we not prayed?

A hymn was given out to the empty hall, and we sang cheerily.

At the end of the second verse there was a sound of feet on the stairs; the music of the third went a little wrong because the organist was so excited at the newcomers; and before the hymn closed, the little white-

washed hall was fuller than it had been for months. The singing died away, and the speaker's heart was full as he said, "*Oremos!*" (Let us pray). He had learned more of prayer that night than in all his previous reading on the subject. He might forget theories and arguments, but never this experience. At every step of my stay with the missionaries in Peru, the power of prayer was proved. The missionaries are men and women of prayer.

## MEXICO: THE LAND, THE PEOPLE, AND THE CHURCH

BY THE REV. LEFFORD M. A. HAUGHWOUT \*

Mexico, the land of the Aztecs, is a country of no mean dimensions. Its area is 767,005 square miles, which is equal to that of all the United States east of the Mississippi River, with the exception of Wisconsin. It is equal to the combined territory of Great Britain, France, Spain, Germany, Holland, Belgium and Switzerland. When Bishop Aves, of the Protestant Episcopal Church, wishes to travel between the two missions of Enseñada and Salina Cruz, he must cover a distance as great as that from Boston to Salt Lake City; and then he is a thousand miles short of Mexico's most easterly shore. And when it is taken into consideration that this vast country is no wilderness, but is inhabited by some 14,000,000 people, and that many points can be reached only by horseback or stage, it is apparent what an overwhelming charge it is for a single bishop.

But Mexico is notable not only for its horizontal extent, but likewise for its altitude. From both its eastern and western shores, the land rises abruptly to a great central plateau, which comprises the greater portion of the country. This mighty table-land ranges in elevation from 4,000 to 9,000 feet, with snow-clad peaks almost 18,000 feet above the sea. The City of Mexico has an elevation of 7,350 feet.

As a result, Mexico has every variety of climate, from that of the tropics at Vera Cruz, to that of the cold temperate zone. It is possible in a single day's horseback ride to pass from orange and banana plantations to the regions of wheat, corn and frost. By rail, it can be done within an hour.

### People, History, and Religion

The people of Mexico are for the most part descended from the ancient Aztecs, and other aboriginal races. Almost two-fifths of them are pure-blooded, and a somewhat larger number have an admixture of Spanish. The balance are foreigners—Americans, English, Spanish, French, German. President Benito Juarez, the greatest ruler Mexico has ever had, was a full-blooded Indian, a descendant of the original possessors of the land. President Diaz is about three-quarters pure. Even those who are partly Spanish take chief pride in their Indian ancestry. As one of our native priests once remarked, "If it were possible, I would take every drop of Spanish blood from my veins." The term "Mexicans" is applied officially to all the citizens of Mexico, whether of pure or mixed blood. But the Mexicans of pure Indian descent, especially those who still speak the old dialects and retain the primitive costume, are

\* Condensed from "The Spirit of Missions."

commonly distinguished from the others as "Indians." But, of course, the significance of the term "Indian" in Mexico is very different from what it is in the United States. Spanish is the common language of the country, but Aztec and other aboriginal dialects are still spoken extensively.

The Spanish conquerors gave to Mexico a veneer of European civilization, and likewise a veneer of Christianity. The latter was a great improvement upon the old paganism of the Aztecs, but it was very far from being what it ought to have been. The images of heathen deities were simply replaced by those of Christian saints, and the conquered people were as easily led to transfer their devotion to these greater and more powerful "gods." There might have been some apology for this as a beginning, if it had been followed by a clear exposition of the difference between idolatry and Christian worship; but apparently the Spanish monks were well satisfied to have won the outward allegiance of the Indians, without inquiring too deeply into the true character of their devotion.

Until within a very short time ago the old pagan dances still survived as a feature of the worship in the great church of the Virgin of Guadalupe, Mexico City; and they are still practised in some of the smaller churches of the immediate vicinity.

In view of this terrible degradation of the Christian religion, it is little wonder that the morals of the people have suffered in a corresponding degree. Marriage among a large proportion of the poorer classes is looked upon as a useless formality, an expensive luxury which they can ill afford. This is due to the exorbitant fees which the Church demands under penalty of excommunication; and partly, also, to the openly immoral lives of many of the clergy. Baptism is also very widely neglected because the people are too poor to pay the fee. It is no wonder that the intellectual stimulus which Mexico has recently received, through contact with other

nations, has led to a wholesale rebellion against this travesty of the Christian religion. Of those who are responsible for Mexico's great advancement in the past fifty years, the majority have broken with the Roman Church, and are openly hostile to it. The most enlightened ones of the nation, in other words, have renounced the only religion they have ever known.

### Religious Reform

It was due to the low condition of religion and morals that a movement for reform was started during the administration of President Juarez. This movement was a spontaneous one, and was not due to any one source or leadership. "Evangelical" congregations, as they were called, sprang up in many places; and, as might have been expected, most of them went to great extremes. But this was not the case with all. Out of the first confusion there gradually emerged a little company of earnest and sober-minded men, to whom President Juarez himself and other members of the Liberal party gave encouragement and support. A Mexican missionary society was organized in the United States, and through them an American priest was maintained in Mexico, as agent of the society. Large sums of money were contributed. The famous old church of San Francisco was purchased for about \$30,000, and that of San José de Gracia (since reconsecrated as San Pedro) was practically presented to the reformers by President Juarez. The great popular preacher, Manual Aguas, a canon of the Roman cathedral in Mexico City, having been appointed to oppose the reform movement, was himself converted, and at once assumed a position of leadership. Adhesions now came from every quarter, and many new congregations were organized. Under the influence of Aguas, the reformers organized "The Church of Jesus," and he was elected as the first bishop, expecting to receive recognition and consecration from the bishops of the

American Church. He died suddenly, however, in 1872, before this could be accomplished.

In spite of the efforts of the American Episcopal vicars, the Mexican Church never recovered its former prestige and vigor; and its condition became most deplorable. But a better day was about to dawn. In 1904 the Rev. Henry D. Aves, D.D., was consecrated as Bishop of the Protestant Episcopal Church, not for the Mexicans, but to shepherd the great number of Americans who had gone to Mexico for the purpose of exploiting its undeveloped resources. True to the Catholic principles which had always guided them, the native clergy asked to be received under his jurisdiction. This was accordingly done in February, 1906. Thus the way was opened for the Board of Missions to give the native Mexican work the status of a regular foreign mission.

Regular appropriations are now made for the support of the Mexican work. Previously it had been supported through unofficial sources.

In becoming a mission of the Church in the United States, the native Mexican Church was obliged to forego, for the time, its independence. But it still thinks of itself as the Church of the Nation, the one faithful representative of pure Catholicity in the land of Mexico; and so it continues to proclaim itself by the popular title, "*La Iglesia Católica Mexicana*." The clergy and people have a profound conviction of the supremacy of sound Church principles. They have drawn their inspiration from a direct study of primitive Christianity, yet their churches and services

are marked by a simplicity which is almost austere, and it is on that basis that they have waged their fight.

The native Episcopal clergy now number 8 priests and 5 deacons. There are 1,051 communicants, and 30 parishes and missions, with 16 churches and chapels. Including the English-speaking communicants, Mexico is the second largest foreign mission of the American Church.

Mexico has a comprehensive system of free national schools; but except in the larger cities it is very inferior, and even at its best it is very far below the educational standards of England and America. So much so that it is absolutely necessary for us to have our own schools, for the mere instruction, as well as for the Christian training, of the young people.

There are said to be 50,000 Americans alone, more than 10,000 of whom reside in the City of Mexico. There are also great numbers of English and Scotch. The majority of the English-speaking residents are engaged in mining or engineering, and most of them are scattered throughout the more remote and inaccessible parts of the country. The work among these people is almost identical with that in the mining regions of the western part of the United States.

The work in the great Republic of Mexico is a work of peculiar difficulty, but likewise of peculiar promise. For Mexico is only awakening from the sleep which has held her bound so long. She is throwing off the ignorance and superstition of the past four centuries, and is seeking for better things. What she needs more than anything else is pure religion. This will be the cure for many of her troubles.





## EDITORIALS

### THE DEMAND FOR PEACE

Henry L. Rogers, LL.D., of the Yale Law School, speaking in a synagogue at New Haven, Conn., "Peace and War," positively affirms that the death-knell of war has been sounded. The leading nations, like the United States, England, France, etc., are open to universal arbitration, and it is the duty of the American Congress and the English Parliament to check the movement to increase their armaments. We quote the following paragraph:

The nations are to-day looking for some way to be rid of war. The world approves arbitration as a substitute, and the scheme by which it is to be accomplished would certainly be worked out under the leadership of England and France and the United States. The leading and practical question is the limiting of armaments. We may take it for granted that England and the United States will continue their efforts to bring the nations to some agreement concerning such a limitation. But in the meantime is the United States to go steadily ahead increasing her armaments? In this country two-thirds of the national revenue is consumed either in preparation for war in the future or in the payment of pensions or interest on the war debts of the past. To go on increasing armaments while we await an international agreement for a limitation of armaments involves a wicked squandering of a nation's treasure. There is not a nation in the world that thinks of attacking the United States. Our possessions in the Far East do not endanger our relations to any power. No nation wants them. It is high time that the peace-loving people of America should call a halt on their naval expenditure.

Mr. W. T. Stead, the able, and erratic editor of the *British Review of Reviews*, has given a strong utterance on the subject of modern war appropriations.

It is not two centuries since every "heart of oak" that was launched from an English dockyard was certain to be called upon to face the broadside of the enemy. In our time, England has been building ironclads for seventy years, and not one of them has ever fired a shot at a hostile ship. The German army is the most powerful fighting-machine the world has ever seen, and for thirty-five years it has never fought a battle. Our modern system of armed peace is ruin-

ously extravagant, but it is wasteful of gold, not of blood. Its chief offense against the Christian ideal lies in perpetually preoccupying the brain of mankind with preparation for slaughter which seldom takes place.

Referring to the same subject, a remarkable calendar is published by the Peace Society of New York City, tracing through the months of 1908 more than 50 distinct measures tending to the peace of the world, including treaties of arbitration, movements in the direction of closer affiliation among the nations, the formation of universal peace societies, the establishment of actual courts of arbitration, the repression of hostilities, the adoption of definite laws to regulate war or to prevent conflict, the settlement of the rights and duties of neutral states, the reduction of appropriations for battleships and armaments, conferences on arbitration, the remonstrances of various organizations both secular and religious, the erection of buildings for peace purposes, the holding of great conventions and public meetings, etc. It appears that the United States alone has signed eleven treaties of obligatory arbitration. The program is interesting as a revelation of the rapid progress of the peace movement throughout the world. We should be glad to see it extensively circulated throughout all civilized countries.

M. Gervais, after making calculations for a report to the French Government of the average military expenditure of the six principal European powers — Russia, Germany, France, Austro-Hungary, Italy and England—finds the total expenditure to be 1,000 million of dollars, and the probable force available for the field 31 million. The German army estimates show an increase of 13 million, being fixt at 210 million, and the French army estimates for this year 145 million. Germany has a total of over 34,000 officers and 603,000 men. France 27,300 officers and about 512,000 men. The average cost per man in Germany is \$260, and in France \$220.



### THE JEWISH PROBLEM IN THE UNITED STATES

A little more than a year ago (THE MISSIONARY REVIEW, January, 1908) we called attention to the agitation of our Jewish fellow citizens against Christmas and the mention of the name of Christ in our public schools. In a large number of our cities simultaneous efforts against what is called "sectarian teachings in public schools" were made by rabbis, mainly Reform and other Jewish leaders. Energetic protests came from Christians in every part of our land, and the order of the authorities of New York City to comply with the Jewish requests was modified, while in other cities no action of any kind was taken (except in Chicago, where an effort to introduce a book of selected readings from the Scriptures into the public schools was defeated by the rabbis and those who followed their leadership). Thus it seemed to Christians as if the efforts of the Jews to thoroughly secularize our public schools had been defeated, so that no more efforts would be made by them for some time to come, and they rested quietly upon their oars. But while the Christians thus rested, the Jewish leaders continued their destructive work quietly but energetically. In *The American Israelite*, of March 19, 1908, Rabbi Zielonka, of El Paso, Texas, wrote: "The stand taken by the Jews of New York before the Christmas holidays deserved the support and commendation, not only of Jews, but of all who have the welfare of our public-school system at heart. Wise and necessary as the step was, yet it was ill timed! When the feeling of the populace has been aroused by the sentiment that the Christmas season brings, the task of eradicating religious instruction is almost impossible. . . . The school year is drawing to a close. Without delay we should ask the various school boards to adopt the proper regulations on this subject. Now men will reason and consider arguments; before Christmas few would listen. And this work must be undertaken first in the large

cities. . . . If our movement for the elimination of the Bible from the public schools is to succeed, then the committee of the conference that has this matter in charge should organize active campaigns in all the metropolitan cities."

No active campaigns were organized, but quietly and steadily a campaign of education was carried on. The tract published by the Central Conference of American rabbis, but marked only "Committee on Church and State C. C. A. R.," which is quite misleading to non-Jews, and entitled, "Why the Bible should not be read in the public schools," was distributed broadcast, and the Jewish papers brought frequent articles on the subject.

When the Christmas season of 1908 approached, it became apparent that the Jewish leaders agreed with the sentiments of Rabbi Zielonka. In the city of Philadelphia only, as far as we know, the agitation broke out again, but the protests from Christians were so strong that the efforts to eliminate the mention of the name of Christ failed. At the same time, some facts came to light which showed the quiet persistency of the Jewish agitation against everything pronouncedly Christian in our public schools and in our country. We refer to the actions and discussions of the biennial session of the twenty-first council of the Union of American Hebrew Congregations, held at Philadelphia on January 19, 20 and 21.

The Union of American Hebrew Congregations was organized in 1873, and at the present time its membership consists of 209 congregations (*American Hebrew*, January 22, 1909, p. 311). It has been well called the Organization of Reform Judaism, for the Union of Orthodox Jewish Congregations of the United States and Canada, founded in 1898, tries to unite the orthodox element, but it is a most representative and powerful body, tho its resolutions are not binding for all the Jews of the country. All the great Reform Jewish congregations of our

country, with all their influence and power and with their masterful leaders and rabbis are members of the U. A. H. C. At the meeting, "the committee on sectarian teaching in the public schools advised an emphatic protest against all religious teaching and practises in the public schools, and urged the adoption of a policy of education on the subject. A committee was appointed to act in conjunction with the Central Conference of American Rabbis for the publication and distribution of literature" (*American Hebrew*, January 29, 1909, p. 311). An acrimonious debate, if we may accept the newspaper report, occurred and the question, if ours is a Christian nation, was answered emphatically in the negative. Thus the great conference went on record as willing to adopt a policy of education for the secularization of our country, and thus the Christian element of our country may well prepare itself now for the battle in defense of our Christian institutions. But religious education was not the only subject of vital interest to Christians which was discusst by the Jewish Conference. The subject of Sunday legislation was also brought up. It was decided to agitate against such legislation, and a policy of education on the subject was also recommended. Vigorous protests are said to have been made by members of the conference upon the floor against the use of the words, "the Lord's Day" or "Sunday" in the statutes and laws of the different States and of the United States.

This action on "Sunday legislation" becomes the more significant, as a Jewish Committee approached the commissioner of police of the city of New York on the same subject a short time ago. The members of the committee stated that a vast number of the Jews in the city of New York close their stores and shops on the Jewish Sabbath, so that the Sunday laws work great hardships upon them. The commissioner is said to have given permission that Jews who keep their shops and stores closed on Saturday may open

them up on the Lord's day. The main arguments brought forward by the Jewish Committee were the hardships and the inalienable rights of the minority. While we believe that the majority also has some inalienable Christian rights, we submit to our readers the following actual observations made in the old Jewish quarter of New York on January 30, in the afternoon. It was the Jewish Sabbath, yet many Jewish stores were open in Stanton, Rivington, Ludlow, Norfolk, and other Jewish streets, and it was very apparent that in a general sense the Jewish Sabbath was kept strictly by no means by the majority of this vast Jewish population. At 5 P. M. we walked along Rivington street, and there we saw a spectacle that was surprising, to say the least. According to the printed schedule in our hands, the sun was to set at 5.15 P. M., so that, strictly speaking, the Jewish Sabbath was not yet over, but nevertheless the pushcarts of the Jewish peddlers were coming on in masses, and crowded closely one to another along one side of the street. Masses of Jewish customers were already approaching the pushcarts, and the Saturday market in the most strictly orthodox Jewish quarter was in full swing before the Jewish Sabbath was ended. All these pushcart men were Sabbath breakers, even tho they had refrained from business from Friday evening till Saturday about 5 P. M. (but had they not started from home long before that hour?), and they were selling their wares throughout the hours of the Saturday which are considered the most valuable for mercenary purposes. Why should we surrender our Christian institutions to them—why permit them to desecrate the Lord's day?

As I walked through that thronged Jewish quarter and saw the poverty-stricken men and women, from whose faces the hunted look, caused by the bloody persecutions of Russia throughout the years, has not yet vanished, my heart was moved. Once more I saw the duty of the Christian people

of our wide country clearly before me, to receive these refugees from tyranny with open arms, to keep them free from persecution, and to love them with that true Christian love which offers the Gospel to those yet without Christ. But I also perceived more clearly our Christian duty to maintain our Christian institutions against the attacks of Jews and infidels, and to demand honor to our Lord's word and day from every one who enjoys the freedom of our country, which is based upon the Gospel.

We stand face to face with the Jewish problem. Let us meet it in Christian steadfastness and love!

### A GREAT AGITATOR

A few years since, the hundredth anniversary of the birth of William Lloyd Garrison was celebrated by meetings in many parts of the land, the race he helped to emancipate manifesting marked interest in one, Booker T. Washington, whom they regarded and characterized as the Moses of their Exodus. Many tributes were paid to Garrison which are of permanent significance. Moncure D. Conway recalled an incident of fifty years before, when at a banquet in Boston in 1853, Mr. Garrison said: "Gentlemen, if you have been so fortunate as to find a Union worth preserving, cling to it with all your souls. I have not been so fortunate. With a price set upon my head in one State, outlawed in the South for my hatred of slavery, you will pardon me if I am somewhat lacking in loyalty to the existing Union." Another incident, which occurred on July 4, 1854, Dr. Conway also described:

"After burning the Boston court judgment that had just returned Anthony Burns to slavery, he held up the Constitution, struck a match, and burned it to ashes. Then he said, 'Let all the people say 'Amen.' There were hisses mingled with amens, but there stood Garrison, beaming upon

us, not excited in face, word, or gesture. It was the most picturesque thing I ever saw. It was Jeremiah the prophet breaking the earthen bottle and saying, 'Thus saith the Lord of Hosts: Even so will I break this people.'"

Garrison's flaming earnestness could not always stop to distinguish between the end sought and the means by which it was to be reached. Had his advocacy of disunion prevailed, slavery might have remained to this day. But God decreed that not his political views but his passion for freedom should prevail. When he started the *Liberator*, the conscience of the North was asleep, drugged by false self-interest and timidity—but, with a courage of conviction, that reminds us of Wilberforce and his fifteen years of persistent struggle, he persisted at peril of life. He vindicated his motto: "I am in earnest; I will not equivocate: and I must and will be heard!" The human race has, implanted in the inmost heart, an innate reverence for heroism and genuineness; and men will forgive any number of mistakes in trying to be true, sooner than one in being false. Was it not Carlyle who said that the bottom quality of all real heroic character is absolute sincerity?

### REV. THEODORE CUYLER, D.D.

It is interesting to notice in connection with the 84th birthday of this well-known American preacher and writer that he has been for more than 60 years a contributor to religious papers, has published over 4,000 articles both in America and other lands, in the English and other tongues, which have had an aggregate circulation of over two hundred million of copies. And when one remembers what Dr. Cuyler has done for the word of God, and the truths of the Gospel, it is a striking example of what one man can accomplish in a lifetime even outside of his special work of preaching.



# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

### Religious Statistics for 1908

Statistical report on the religious progress in the United States shows the net increase for 1908 as 2,835 ministers, 1,874 churches, and 720,647 communicants. Each of these items, explains Dr. H. K. Carroll in *The Christian Advocate* (New York, January 14), is much smaller than in 1907; but in that year the Roman Catholic increase was abnormally large. In striking an average of the gains in church communicants for the past six years the figure is 912,718. Last year's showing is therefore below the average; but is, the statistician thinks, "nowise discouraging."

Six new denominations are noted this year. The Evangelical Christian Science Church is a new body, headed by Bishop Oliver C. Sabin. They hold that "God heals the sick, but gave no superior revelation to Mary Baker Eddy." The Pentacostal Church of the Nazarene holds "holiness or a distinct second work of grace" as the leading doctrine. It was organized last October by union of three similar organizations in the East, West, and Southwest. It is Methodistic in usage. The Congregational Methodist Churches, North, is a small body formed in Pennsylvania and New Jersey resembling a cognate body in the South. The Christian Church, Colored; the Disciples of Christ (Conservative), resulting from differences concerning church benevolences; and the General Conference of the New Jerusalem Church, separated from the Church of the New Jerusalem, are the three remaining.

Statistics when sought were "courtteously refused" by the Christian Catholic Church (organized by the late John Alexander Dowie) and the Church of Christ Scientist.

From a scrutiny of Dr. Carroll's general table of denominations we glean some of the most striking facts exprest in terms of gain or loss. The Baptists (14 bodies) report a gain of

637 ministers, 61 churches, and 100,303 communicants. The Catholics are credited with a gain of 432 ministers, 275 churches, and 340,393 communicants. The Christians show a decrease of 260 ministers, 41 churches, and 9,265 communicants. A remarkable decrease is also noted in the German Evangelical Protestant body. The returns give 65 ministers, 92 churches, and 15,000 communicants; showing a decrease of 35 ministers, 63 churches, and 5,000 communicants. The Methodists (18 bodies) gained 1,010 ministers, 817 churches, and 149,569 communicants. Other leading denominations show the following increase in communicants: Congregationalists, 13,000; Lutherans (24 bodies), 60,161; Protestant Episcopal, 23,555; United Brethren (2 bodies), 8,511, and Disciples of Christ (2 bodies), 10,300. The denominational families numbering over 100,000 are ranked thus:

<i>Denominational Families.</i>	<i>Communi- cants. 1908.</i>	<i>Communi- cants. 1909.</i>
Catholic .....	12,394,731	6,257,871
Methodist .....	6,838,779	2,589,284
Baptist .....	5,413,945	3,717,969
Lutheran .....	2,082,766	1,231,072
Presbyterian .....	1,831,854	1,278,362
Disciples .....	1,295,423	641,051
Episcopal .....	893,972	540,509
Reformed .....	432,248	309,458
Mormons .....	399,500	166,125
United Brethren.....	300,269	225,281
Evangelical .....	177,416	133,313
Jewish .....	143,000	130,406
Dunkards .....	122,332	73,795
Friends .....	119,176	107,208

### Our Wealth and What Follows

The increase in material wealth in the United States is beyond ordinary power of comprehension. At the last report, made in 1904, the wealth of the country was put at \$107,000,000,000. In 1850 the whole wealth of the country was \$7,000,000,000. The products of the soil in 1908 amounted to \$7,778,000,000, or more than the whole country was worth in 1850. But not only is the sum total rapidly increasing, but it is increasing more and more rapidly. From 1860 to 1890 the average daily increase over all consumption was \$4,600,000. From 1890 to 1900 it was \$6,400,000; and from 1900



to 1904 it was \$13,000,000. It becomes increasingly evident that this material wealth must be consecrated to high and spiritual purposes or we will come under the power of it and become alarmingly materialistic. From him to whom much is given much will be required.

#### Concerning Our Greatest City

The following facts are taken from a magazine article on "New York, the Giant City":

The population of New York City is now larger than that of 16 different States and Territories. Within a radius of twenty miles are living 10,000,000 people. Within fifty miles are 2,364 towns and cities, with a population, including that of New York itself, of one-fifth the population of the entire United States. The increase of the city's population last year was about 400,000. It entertains every day an average of 150,000 transient visitors, the number sometimes mounting to 300,000. Here are found more Irish than in Dublin, more Italians than in Rome and Venice, and more Germans than in any city save Berlin. One city block contains 63,000 people. One square mile has an average of 447 persons to the acre. It is estimated that in 1950 the city will number 25,000,000 people. The city has 50,000 persons on its pay-roll, including 7,178 policemen, 3,000 firemen, and 2,900 street-sweepers. It has among its residents 2,000 millionaires, as against 28 in 1885. Its schools number 16 high and 496 elementary, with 700,000 pupils and 11,000 teachers.

#### Immigrants Not All Bad

The Rev. Charles Stelzle and Prof. E. A. Steiner, well-known experts on the question of immigration, in the recent Council of the Federation of Churches, were careful to correct the common opinion as to the character of recent immigration. These people from southern and eastern Europe are not abnormally diseased, weak, or criminal, nor are they of lower than average intelligence. Mr. Stelzle said that there are actually fewer illiterates proportionally among those of foreign birth than among those of native parentage. Over forty-four per cent. of the members of Protestant churches in New York are of foreign birth. Seventy per cent. of the two million

depositors in New York savings-banks came as immigrants. These people do live under undesirable conditions—and whose the fault?—and the preacher of socialism, and not Christian socialism either, is active and zealous and competent where city missionaries are weak, or the churches have given up the task. From a section in one city into which 300,000 immigrants have come, 40 Protestant churches have moved away in as many years.

#### The Gifts of a Year

About \$120,000,000 were given to various good causes during the year 1907. Of this more than \$61,000,000 went to education, of which John D. Rockefeller contributed more than one-half. Altogether, Mr. Rockefeller gave \$42,315,000 during the year. Mrs. Russell Sage gave \$13,830,000; H. C. Frick and P. A. B. Widener each gave \$10,250,000; Andrew Carnegie, \$8,957,000, and Miss Anne T. Jeanes more than \$2,000,000. Women gave about one-fifth of the total sum. Fifteen persons, four of them women, each gave \$1,000,000 or more. Some of the leading gifts of the year were the \$10,000,000 given by Mrs. Sage for general philanthropies, with the especial thought of investigation of the causes of poverty; the \$1,000,000 given by Miss Jeanes for negro schools, and the \$2,000,000 given by Mr. Rockefeller for medical research. Next to education, the greatest sum was given for galleries and museums, \$22,000,000. For miscellaneous charities, \$15,186,300 was given; for hospitals, homes and asylums, \$7,882,500; for churches, Young Men's Christian Associations and home missions, \$6,265,000; and for libraries, \$2,132,000.

#### The Work of the American Board

Says *The Missionary Herald*, organ of the American Board:

We can report that, in addition to the 572 sent from this land into foreign regions, there have been raised up on mission ground 4,145 native agents who are cooperating in this work of evangelizing the nations. They are preachers, evangelists, and Bible women, trained in our

schools and doing effective work. Numerically this native force is seven times greater than that sent from America. There are 580 organized churches, and over 1,700 places where Christian worship is regularly maintained. These churches have an enrolled membership of 68,952 communicants, to which were added on confession the last year 6,331, an average of over 10 members to each church. In the 13 theological schools there are 172 students for the ministry. In our 15 colleges there are over 2,600 students. In 113 schools of higher grade there are over 8,000 pupils; of the lower grades there are 1,241 schools; under instruction in schools of all grades a total of 65,152 scholars.

If the number of additions on confession be divided by fifty-two, it will appear that every Sunday an average of more than 120 members were received.

#### **The Way of the Methodists**

Rev. A. B. Leonard, of the Methodist Missionary Society, writes:

The "twin" envelop which we are offering free for the first year, in order to introduce the week-by-week method of raising money for missions, as well as current expenses, is proving immensely popular. At the time of this writing we are well on in the distribution of the third hundred thousand edition of this envelop, and before this is read we will probably have passed the half million mark. There is no reason why there should not be five millions of these useful little agents at work gathering missionary money. The treasuries of the missionary societies will soon feel the force of this "stream of money for missions," and the Sunday-schools which are thus taking seriously the last command of Jesus will be rejoicing in a stream of blessing from the throne of God.

#### **Planning for Enlargement**

Says *The Congregationalist*:

Following the great meetings of the Laymen's Missionary Campaign in Boston during November, the denominations engaged in that effort are now organizing their forces for a follow-up campaign. The Congregational laymen do not propose to be left in the rear in this effort. They have appointed a strong committee of fifteen, which may add to its number, for the purpose of visiting the 143 Congregational churches of Greater Boston and laying before the laymen of these churches the present extraordinary missionary situation, with the hope and expectation that the Boston churches will lift their gifts for foreign missions

from \$82,000 to \$140,000 per year. The chairman of this committee is Mr. Samuel Usher. If the churches centering about the Hub have not already heard from Mr. Usher's committee, they are likely to do so in the near future. The plan is for the members of the committee to go, two by two, in a visitation of the churches.

#### **Bishop Thoburn's Semi-centennial**

On the 13th of next April will occur the fiftieth anniversary of Bishop J. M. Thoburn's first sailing for India. Allegheny College, the Bishop's *alma mater*, will celebrate the event, April 11-13. On Sabbath morning, the eleventh, which will be the fiftieth anniversary of his ordination for missionary service, the Bishop will preach a semi-centennial sermon. On Monday and Tuesday will occur two notable conferences, one on the relation of the college to foreign missions and one on the relation of the college to home missions, including social service. The formal jubilee exercises will occur on Tuesday afternoon, April 13, when there will be addresses and a response by the Bishop. In the evening a banquet will be held in Cochran Hall in the Bishop's honor.

#### **Presbyterian Work for Indians**

The Presbyterian Church sustains missions among our aborigines in 16 States in behalf of 43 tribes scattered between New York and Washington, Arizona and Wisconsin. The churches and preaching stations number 138; the toilers, 118, of whom 55 are Indians. The communicants number upward of 6,000 and the adherents about 16,000. Besides these there are in Alaska 7 ministers and 979 communicants.

#### **Missionaries Not Overpaid**

At the conference of the mission boards recently held in New York City, Rev. C. H. Patton read a paper on "Salaries and Allowances." He stated that on an average the salaries of unmarried male missionaries was less than \$600, and of unmarried women something less than this; while married couples do not receive over \$1,200, with an allow-

ance of \$50-\$150 a year for each child. The Dutch Reformed Society pays \$725 to each single man, on an average; to married couples, \$1,175, with \$50-\$150 for each child.

#### **Beneficent Work in Cuba**

That the intervention of the United States in Cuba has not been without beneficial effect is proved by the beginning of the withdrawal of American troops from the island. The completing of the withdrawal will leave the island republic to the management of its own affairs again, with rather better hope of stability and success than upon the first endeavor. Doubtless there will still be disturbances. A subject people can not be brought to proper self-government in a few years. But Cuba is so much in the course of modern national life now that it may be expected the experiment of self-government will be more hopefully carried on than at first. And the intervention of the United States has been fully justified.

#### **Mexico's Need**

In Mexico we see a rich country with many undeveloped possibilities; we find a strong government anxious in every way to facilitate education; but also we find a people born in the superstitions of the Catholic Church. And where a higher education has rendered belief in these an impossibility, we find either an outward profession, with no heart belief, or a practical infidelity. There are some cases where there is sincere belief—the seizing of the reality in spite of the shams that conceal it. But these cases are rare, indeed. The majority who worship in the Church of Rome give greater honor to Mary than to her Son, and to the saints than to Christ.

Mexico needs Christ—not His semblance on the crucifix, but a living faith on the Son of God. She needs to realize that obedience to God's commands must precede even the highest civilization and morality. The more thoughtful realize that the educational and intellectual growth in Mexico to-day is far ahead of any re-

ligious growth. Therein lies the danger. The large cities and schools are fed by villages and ranches. In these it is our privilege to place native workers. There comes to the writer's mind a large ranch in the heart of the Sierras. The influence of the teacher there is a great one. The adjoining ranches feel it. The Sunday-school and the teaching of God's word there, will meet and conquer the infidel teaching that awaits some of these young people as they go out into the world.

As we teach Christ, either by direct preaching or by visiting in the homes; by the preparing of native workers, or by the sending out of evangelical literature, we are meeting the needs of Mexico to-day—our day of opportunity, as it is hers of need.—*The Missionary*.

#### **Hawaiian Chinese Fighting Opium**

There is a Chinese anti-opium league in Honolulu, Hawaii, which is uniting its efforts with the anti-opium crusade in the Celestial Empire. It has been busy obtaining facts about the use of opium in Hawaii, of which the following is a summary: There are 98 places in Honolulu alone for smoking opium; there are 14 importers of opium, who import each year about 400 boxes; there are about 2,500 Chinese who smoke opium, about 38 American men and women and over 30 Hawaiians. On the plantations and at other places in Hawaii, there are many who use the drug. These facts indicate that the United States Government needs to enact some anti-opium legislation.

#### **A Buddhist Temple in Honolulu**

The Jodo sect of Buddhists in Honolulu dedicated a temple recently with ceremonies peculiar to such an occasion. It was marked by a procession of Japanese boys and girls in carriages through the principal streets of the city. The boys were dressed in deep blue kimonos with yellow sleeves lined with silk, and over these an antique style of white kimonos. The girls were garbed in purple in an archaic



style, while on their heads were crowns of gilt cardboard bespangled with emblems of Buddha. On the heads of the boys were liberty caps of stiff gauze. The services embraced weird chants, symbolical genuflections, and particularly the unveiling of the image. There was a financial hour, when gifts were announced by placard. The audience proper took little part in the services, employing the time in smoking and visiting.

#### Protestant Progress in Brazil

In *The Missionary* Rev. R. D. Daffin says:

To the Presbyterian accustomed to see other churches stronger in number than his own, as happens in the South, Brazil is a relief. There are more Presbyterians in Brazil than Methodists and Baptists and Episcopals combined. We are only outnumbered by the German Lutheran and Roman Catholic churches. The latter we regard as an apostate church, and baptize her members when convinced of their conversion.

The Presbyterian Church, unfortunately, however, is divided into two branches. They are the General Assembly of Brazil and the Synod of the Independent Presbyterian Church of Brazil. The first named is composed of native ministers and churches and missionaries of the northern and southern Presbyterian churches. The latter is the result of a nationalistic movement in the Church against the foreign workers. Failing to be heartily supported in this by the members in general, they grasped the difficult question of Masonry and succeeded in leading off quite a number of members.

#### STATISTICS OF VARIOUS CHURCHES IN BRAZIL

	Members
Presbyterian, General Assembly .....	9,000
Presbyterian, Independent Synod .....	5,000
Methodist .....	6,000
Baptist .....	5,000
Episcopal .....	900

#### Welsh Saints in Patagonia

The Welsh colonists in Patagonia are by no means unmindful of their hereditary connection with the Bible Society. There are several Welsh churches among them, and we have just received in London a generous contribution from two Calvinistic Methodist congregations in the settlement on the River Chubut. The church at Glan Alaw sends £7 12s. 4d., and the church at Bryn Gwyn sends

£18 16s. 4d., in addition to a remittance for a number of Welsh Bibles and Testaments which are being dispatched to our friends in this remote region for their Sunday-school. The colonists themselves speak Welsh and English; their children are being brought up to speak Welsh and Spanish.

#### EUROPE—GREAT BRITAIN

##### Britain's Contribution to Medical Missions

As usual at the beginning of each year, *Medical Missions at Home and Abroad* gave in January a list with the present addresses of all medical missionaries of both sexes holding British degrees or diplomas. They number 385, or, for some reason unknown, less by 10 than last year. Of the 40 societies named, C. M. S. has the largest number, 73; the United Free Church comes next with 60; the London Society, 39; Baptist, 21; Wesleyan, 20; Presbyterian Church of England, 19; Irish Presbyterian, 19; Church of Scotland, 18; Church of England Zenana Society and Propagation Society (S. P. G.), 16, etc.

##### Twenty Years' Growth of C. M. S.

The income of this greatest of missionary organizations was \$1,106,655 in 1898, but last year reached \$1,880,520, and in all the other items given the figures have doubled in two decades; thus the stations have increased from 294 to 554; clergymen 273 to 413; laymen, 283 to 948; total workers, 4,452 to 9,492; communicants, 47,831 to 97,489. The schools now number 2,465, with 146,038 scholars.

##### A Great Meeting of Missionaries

Not long since Rev. David Brook, president of the National Free Church Council, had what he called a "very extraordinary experience" at the Memorial Hall, when missionaries from various parts of the globe, in large numbers, and belonging to many denominations, passed before him and were introduced by the secretaries of their respective societies. "I do not think I have ever had five minutes'



experience so full and thrilling as while these brethren were going before us," remarked Dr. Brook. "I must confess my mind is almost bewildered as it has been taken from one place to another, which, in each case, conjured up some interesting scene or recalled some interesting event."

This informal march past followed a pleasant social gathering in the Library, when missionaries on furlough and officials of the various Free Church missionary societies and the officers of the National Free Church Council had opportunities for meeting and fraternizing. The guests were received by Mrs. Evan Spicer, Mrs. Brook and Mrs. F. B. Meyer.

#### **L. M. S. Million Shillings' Fund**

A generous gift of £300 from a lady, and 1,000 shillings from another friend, helped to swell the growing total of gifts for the fund sent direct to the Mission House, in advance of the sums collected in the churches, to 37,000 shillings (\$9,250), at which encouraging figure it stood at last accounts. The promising movement, which was originated last year by the campaign committee of the L.M.S. for enlisting fresh interest in foreign missions among university men, is being continued during the present month by visits from missionaries to various seats of learning.

#### **THE CONTINENT**

##### **Intoxicants in France**

A Western exchange remarks: "In Paris alone there are 50,000 drinking-places, and in 1906 there were in the provinces exactly 524,486 of them. That works out a tavern for every 20 male inhabitants of France. In the north of France there is a drinking-place for every 15 men. France has not yet awakened to the fearfulness of her state. While other nations are stirring the fires of temperance opposition, she is resting, apparently with no alarm, while the trade is on the increase. But the time will come when those people will rouse from their drunken stupor and snap the

cords that are binding their country." Opponents of total abstinence have declared that the wine-and-beer-drinking people of Europe show less drunkenness than the Saxon races. But it is now appearing that these are suffering from serious evils in consequence of regularly partaking of intoxicants.

#### **A Missionary Jubilee**

On October 20 and 21, 1908, the Paris Missionary Society celebrated the day on which its wonderfully prosperous work among the Basutos was started seventy-five years ago. The celebrations were held in Moriija, and consisted in a number of meetings held in the open air because no church could have accommodated the assembled multitudes. Upon the platform were seated the representatives of the British Government, of the Paris Missionary Society, and of other missionary societies. There were also the faithful French missionaries, the chiefs of the Basutos, and a representative of King Lewanika of Barotseland. About seven thousand native Christians, who had come from far and near, and many heathen visitors composed the audience. More than fifty different speakers address the multitudes during the two days' meetings, and the European visitors were struck by the marvelous order and the attention with which the black men listened. It is told that only three men had to be requested to refrain from smoking in the meetings, and all three were white men. At the twelve immense tables, where black and white men were seated together, no disorder of any kind occurred, but drinks of all kinds were forbidden to white and black alike. The whole meetings were permeated by gladness and praise, their keynote being, "The Lord has done great things for us." The representative of the British Governor-General acknowledged publicly that the missionaries had contributed much in every way to the prosperous and happy condition of the Basutos. He praised the missionary schools and

the good influence of the missionaries upon the native chiefs. Thus the jubilee had a very happy influence upon all those who were present.

It will interest our readers to know that the Paris Society has in Basutoland 221 schools with 12,000 pupils, and that the native Christians contributed in 1907 more than \$30,000 for the support of the Gospel. The native Christians in Thaba-Bossin contributed each about \$1.80, far more than the average American church-member. The native church of Basutoland is becoming self-supporting and self-governing very rapidly.

#### **Bibles from Berlin**

At Berlin there is one binding establishment where on an average 520,000 volumes of Scripture are bound for the Berlin and Foreign Bible Society every year. Most of the Bibles, Testaments and Portions intended for the use of the people of Central Europe are printed in Germany and sent to this establishment in sheets, ready to be folded, edged and enclosed in neat and convenient covers. Through the hands of the workmen in this bindery pass copies of the Scriptures in twenty-five different languages, spoken in Europe.

#### **The Great World-religions**

Dr. Zeller, director of the Statistical Bureau in Stuttgart, has again been working on the Religious Census of the World, and presents us with the results of his investigations. He estimates that of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 are heathens. Of these, 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words, out of every 1,000 of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions. In 1885, in a table estimating the population of the world at 1,461,285,500, the number of Chris-

tians was put at 430,284,500; of Jews at 7,000,000; of Mohammedans at 230,000,000, and of heathen at 794,000,000.

#### **Fifty Years of Missionary Service**

On November 23, 1908, mission inspector A. Merensky, D.D., of the Berlin Missionary Society, completed fifty years of active service in connection with the great society. Sent out to South Africa in 1858, he spent twenty-four years among the heathen in that unhealthful climate. Then he returned to Germany and labored in the home land in the interest of foreign missions, until in 1891 he was selected to lead the first laborers of the Berlin Society toward Lake Nyasa. Thus he became the founder of the prosperous work among the Condees. In 1893 he was made inspector and contributed much toward the present prosperity of the Berlin Society. Dr. Merensky has done much literary work, and has interested especially the young through his well-edited *Missionsfreund*. On January 1, 1909, he withdrew from all active effort, except literary and lecturing work in behalf of the Berlin Society. We wish him many more happy years of Christian service in the great work in which he has been one of the leaders in Germany.

#### **Christian Endeavor in Spain**

Rev. F. E. Clark writes as follows:

The place was Barcelona and the occasion was the third national Christian Endeavor Convention of Spain, held during the very last day of November. For a long time preparations had been in progress for this great meeting, and it soon became evident that the largest Protestant meeting-places of the city were entirely inadequate to accommodate the throngs of people that would attend. From Castile and Aragon they came, from Valencia and Andalusia, many from Catalonia, and from nearly all the other provinces of Spain, as well as one or two delegates from the Balearic Islands and Morocco.

The convention had all the features of a national convention in any land. A junior rally, which was attended by many hundreds of children, some 250 taking part in it, was one of the features;

while eloquent addresses were given not only upon methods of work and distinctively Christian Endeavor themes, but upon good citizenship, missionary extension, and all the lines which are so familiar to the Endeavorers at home.

One of the most interesting sessions was the roll call of the societies, when each society responded and presented a beautiful banner representing the district from which it came. The reports, which were almost uniformly encouraging, and some of which showed remarkable progress, were received with enthusiastic applause. More than 1,200 people attended this meeting, and the numbers would have been far larger had the theater where it was held been able to accommodate more—and this in Spain!

### A Serious Phase of the Turkish Situation

The Turkish Parliament, which opened on December 17, is the most diversified body of law-makers in the world. The Turkish Government recognizes about 12,500,000 electors, which are divided as follows:

Arabs (Bedouin) .....	5,000,000
Turks .....	2,850,000
Bulgarians and Greeks.....	1,050,000
Arnaouts .....	650,000
Bosnians and Serbs.....	700,000
Kurds .....	650,000
Greek Orthodox Christians.....	500,000
Armenians .....	450,000
Jews .....	350,000
Protestants .....	100,000
Circassians .....	100,000
Jenkana .....	100,000
	<hr/>
	12,500,000

The Chamber of Deputies numbers about 250 and the Senate, or Upper House, will contain about 80 members. The senators are appointed by the Sultan.

### Turkish Women Breaking Their Bonds

Turkish women have seemingly concluded to live up to their privileges under the new constitution. Finding sanction in the advice of a distinguished *mollah* or Mohammedan priest, they have begun to discard the *yashmak*, or Turkish veil, and thousands of them are now going about as Europeans and Americans do, with faces uncovered. But they want more than this—they are clamorous for reform in the domestic life; they want

real homes instead of harems and practical slavery; they want to receive visitors, to dress in modern civilized style, to reorganize social customs and usages, to educate their daughters, to transform not only their drawing-rooms but their kitchens and to make the monotonous Turkish *menu*, with its cloying sweets, hygienic and attractive. They are looking forward to a social emancipation quite as complete as and possibly more far-reaching than the reforms for which their husbands and brothers are now working in the political field.

### ASIA

#### Counsel Sought from Christian Men

An evidence of the part which our missionary colleges are to play in the reconstruction of Turkey is found in the appointment of two professors in Euphrates College on a committee to consider educational measures for one of the large interior provinces. One, Prof. N. Tenekjian, several years ago served a term of six months in prison, being falsely accused of disloyalty, and Professor Nahigian studied for a time under President Angell at Ann Arbor. Both are scholarly and earnest Christian men. The same governor has also asked Dr. H. N. Barnum, the veteran missionary of the American Board in Eastern Turkey, to suggest what in his judgment will promote popular education and social reform.

### INDIA

#### Hatred Between Hindu and Moslem

The conflicts in India between Hindus and Moslems, which have lately been conducted with such terrible bitterness and even bloodshed, should serve to show that the time has not yet come when the native races can be entrusted with full self-management. Those who condemn so unsparingly British rule in India view all questions from the political side. But it is quite evident that religious questions enter far more deeply into the matter than these critics allow. The hatred between Moslems and Hindus in India is deep-seated, and were it not for the restraining power of an en-



lightened government there would be more than mere riot. The religious animosities of the East can scarcely be understood by colder Westerns. Until there is greater natural cohesion between the various parties, a firm yet kind guiding hand is needed.

#### **An Indian Becoming a Missionary**

The growth of a real missionary spirit among the Indian Christians is manifest in the National Indian Missionary Society organized about three years ago. All its officers are native Christians, as also those by whom its operations are to be superintended and carried on. Each mission of the society is to be affiliated with some branch of the Christian Church in its vicinage. The first of these missions was started in the Punjab in Northwest India, and is affiliated with the Church of England. The second was in North India, and is affiliated with the Presbyterian Church of America. The Marathi Mission has offered the National Society a field between Ahmednagar and Sholapur districts, but work there has not yet been organized.

Sunday, October 4, was a red-letter day in the history of the Christian community of Ahmednagar, for on that day the pastor of the First Church of that city, the largest Indian Christian church of western India, where about 1,300 people worship every Sunday, offered himself for missionary service in connection with the new society.—*Missionary Herald*.

#### **Missions as One Hindu Sees Them**

In a recent contribution to the *Mysore Review* these unqualified words of commendation are bestowed without solicitation by an Indian gentleman, which certain critics will do well to read, note, mark, and inwardly digest. He says:

We take this opportunity of entreating our countrymen not to misunderstand our European missionary friends, and to impute to them sinister motives for the work they are doing in our midst. *They do not mask their object in coming to India. It is avowedly to evangelize her children by conviction. They do not use force or*

compulsion. They are, however, the great pioneers and successful prosecutors of Western higher education, and, being divested of official prestige, give us object-lessons of British home life and *morals*. They are sincere in their beliefs and enable us to correctly appraise the intrinsic social position of the Britishers, who are drest in brief authority over us. They moreover sympathize and mix with us in many a social and public function, and we have much to learn from them to improve our general condition. Their colleges and high-schools hold their own among the best in the land, and some of the best among our men of light and leading are the *alumni* of these institutions. We ought always to look upon these unselfish workers as India's real friends.—*C. M. S. Gazette*.

#### **How the Hindus "Cheat" God**

Rev. F. W. Hinton, of Allahabad, relates this story:

A young Bengali student came to me the other day to ask for an explanation of difficult passages in a book he is reading. When I asked him his name he said, "Sát Kori," which means "seven cowrie shells," and explained the reason of this curious name. His mother had had several children before him, but all had died; so, like many other Hindu mothers, she thought God or the Evil One had a grudge against her, and, if he could, would take this last little one also. But if he could be brought to think the child some one else's, or not worth taking, he might leave it alone. So she called the nurse who attended her in her illness and sold the baby to her for seven cowrie-shells (less than a tenth of a farthing), and, lest the transaction should be forgotten, gave the boy the name of "Seven Cowries," by which he has been known ever since. I asked him if he thought it had made any difference. He said, "Perhaps—at any rate, I did not die." So a university undergraduate more than half believes that one can cheat God by a trick like that!—*C. M. S. Gazette*.

#### **Mohammedan Superstition**

In a recent letter Dr. Brocklesby Davis of Amritsar tells of a visit he had paid to Tank, on the Northwest frontier, and of a case which had recently occurred there:

At Tank, the out-station of Dera, Ismail Khan, a Mohammedan had been bitten badly about the face by a mad dog. He was offered Rs. 30 by a government official to go to the Pasteur Institute at Kasauli. He asked permission before accepting the money to consult his religious teachers. He went to the tomb of a



Mohammedan saint in Tank, and asked the advice of the mullah there. His advice was to refuse the money, which the man did. They then rubbed the patient's nose against the tomb and told him to go to the mission hospital and get medicine from Dr. Williams, and he would get quite well. Dr. Williams warned the man that there was no hope, but, moved by his entreaties, gave him a bed in the hospital. Within a week the patient was writhing in the throes of hydrophobia. His relations and friends then came and took him again to the "pir," or tomb of the saint, where they once more rubbed his nose and face, but the patient died in agony.

### Cases of Consecration

In 1874, Rev. Mathoor Nath Bose gave up good prospects as a pleader in Calcutta to begin a mission among the Namasudras, who inhabit some of the swamps in Bengal. God blest his labors, and tho he himself was called to his rest in 1901, the work is continued by his family. Recently the staff has been strengthened by the addition of one of his daughters, Miss Kamala Bose, who obtained the B.A. degree of the Calcutta University with honors in philosophy, and the university gold medal awarded to the first woman graduate of the year, but who has relinquished any worldly ambition, to devote herself to the industrial training of the Namasudra women, influenced by these words of her departed father: "If their Indian Christian sisters will not have pity on them, who will? And what, in that case, is the worth of the religion the former profess to have?"

### A High-caste Brahman's Testimony

The Rev. K. R. Gopalai Aiyar belonged to a high-caste Brahman or priestly caste in Cochine, South India. From his childhood he says that he had a great desire to love God and be saved, tho he did not know the true way. "I used to get up at 4 A.M., daily in hot weather and cold weather, and with many others bathe in the temple tank. For nearly two hours I used to repeat prayers in Sanskrit, the meaning of which I did not know. I worshipped many idols, and in my own

home I had many miniature gods and goddesses, which I every morning washed, clothed, and even fed with sweetened rice. I went round the sacred banian-tree a hundred times daily to please the gods. I detested the non-Brahmans, and every time I touched them I immersed my self in a tank to remove the pollution. I was a strict vegetarian, and a very strict teetotaler.

"A European missionary of the Church Missionary Society spoke to me of Christ, and gave me a Bible. I read it for two years, and with the help of that Padre Sahib I became a Christian, and was baptized. My parents and other relatives have considered me ever since as a social leper. I had severe persecutions, but God gave me grace to stand all. My father disinherited me, tho I am the eldest son. I am now the pastor of a Tamil church in Madras. I rejoice in God, and I thank Him because He brought me out of darkness and from blindly and foolishly worshiping idols to the great light, to worship Him alone, and also to work for Him in His vineyard."

### Representative of Indian Womanhood

*The Christian Herald* gives a picture of Miss Lilavati Singh, the distinguished Methodist East Indian educator, who is now visiting this country. She is professor of literature and philosophy in the Isabella Thoburn College at Lucknow, India, and chairman of the Woman's Section of the World's Student Christian Federation. We recently had the pleasure of meeting Miss Singh, and hearing her in a most instructive and moving address. She told us very effectively how deep was her own impression when she first came to America and discovered how the women here were planning, giving, and studying for the sake of their far-away sisters in heathenism. It was a revelation to her that went deep into her heart. She says of her own work:

Graduates of our school and college are found in charge of government schools and as inspectresses of schools.

There is hardly a mission school of North India that has not obtained its principal teachers from Lucknow. It is impossible to meet the demand for teachers. Not only as teachers, but as evangelists, doctors, and as wives and mothers, the girls educated at Lucknow are the leaders of the women of North India.

#### One of a Great Missionary Family

The Rev. Jared W. Scudder, M.D., who has just retired from active work in connection with the Arcot Mission, after 53 years' service, is the sole survivor of seven missionary brothers, the sons of Dr. John Scudder, who sailed from Boston in 1818 as the first medical missionary from the United States to any foreign country. This patriarch labored 35 years in India and Ceylon, and had daughters as well as sons. Of the three daughters, two became missionaries, and a merchant obtained the father's permission to marry the third on the condition that he should support a missionary substitute as long as his wife lived. Of the seven brothers, five graduated in medicine. Several of Dr. John Scudder's grandchildren are now missionaries in Arcot, and some of the great grandchildren may be expected to join the ranks before long. During his latest term of services Dr. Jared W. Scudder has been principal of a theological seminary at Palmar.

### CHINA

#### Phenomenal Overturnings

Robert Hart has recently said that of his fifty years spent in China, during the first forty-five he felt as though he was in a close room with every door and window tightly shut, but the last five made him feel as one occupying a room with every window and door open and the breezes sweeping through from every quarter of heaven. Comparing what Mr. Mott found a few months ago in China with the state of things when he visited it twelve years ago; then there were 200 miles of railway, now there are 4,000, and 4,000 miles more projected; then the telegraph-wires had gone to a few provinces, now there is a network of them all over China; then there were

no modern post-offices outside the foreign legations, now there are 2,500, and they are being opened at the rate of one a day. Six years ago, when in Japan, Mr. Mott noticed a few Chinese students in his audiences, but there were then less than 20 in that country; now there are several thousand Chinese students in Japan, the future leaders of the proudest nation under heaven coming from their seclusion to sit at the feet of their conquerors to learn the secret of their greatness! And they are in America also and in Great Britain; he himself has met 25 at Yale, 30 at Cornell and 40 at the University of California.—*C. M. S. Review.*

#### Moslems in China

Few people realize that the Chinese empire embraces in its immense population a multitude of Moslems. According to the *Statesman's Year Book*, there are "probably about 30,000,000 Mohammedans" in China, chiefly in the northwest.

Writing from Yunnanfu — 2,000 miles inland from the eastern coast of China, the Rev. F. Herbert Rhodes says: "I note that your Society has very kindly granted us 25 Bibles and 500 Gospels in Arabic. These will all be employed, God willing, for the sole use of Moslem priests and students at the mosques. In Yunnanfu, which is a Mohammedan center, we have access to many mosques. Moslem leaders and *mollahs* visit us here, and urgent requests for Portions of Scripture in Arabic come from mosques as far distant as thirty days' journey away. I have long desired to place an Arabic copy of the Word of God in each of the principal mosques. Some years ago I did this in one Moslem stronghold, and since then I have often been asked by some *mollah* or other for an Arabic Bible, but have always had to refuse. My own copy I keep for the use of visitors, and have marked it so as to be able to turn up Old Testament predictions of our Lord Jesus Christ for the benefit of Arabic scholars.

"On my first visit to the Moham-medan quarter of this city, after returning from furlough, I sold more than forty Chinese Gospels in an hour; these were bought by the rank and file of Moslems outside the mosques, who understand no Arabic. But the Chinese Gospels are within their reach; for altho rice and food stuffs are terribly dear, owing to a succession of bad crops, we are able to sell the small Chinese Gospels at the rate of twenty-five copies for 3*d*. The Light is spreading; and whether by the sales of the Chinese Gospels, or by the gift to *mollahs*, priests, and students of the more highly priced Arabic Gospels, we are striving to lead these poor deluded Moslems to 'the Lamb of God that taketh away the sin of the world.'"—*The Bible in the World*.

In a recent *Missionary Herald* Rev. H. D. Porter gives this as an incident of his life in the Celestial Empire. He says:

I have always had great interest in the Mohammedans of China. In our Shantung field, as well as in Peking and Tientsin, there are large communities of Moslems. Quite near our Pang-Chuang station there are many villages, divided between the Han and the Man, as the Chinese and Moslems call themselves. One of the best friends I ever had in China was the *Imam* or *Ahun* of a mosque at Ku Shui Pu, three miles east of us. There are three such mosques in that village. Mr. Yu was a strong, powerful man, with an elegant and masterful air about him. He became interested in me through the hospital and used to visit me often. I had an Arabic grammar and the New Testament in Arabic, and Sir Edwin Arnold's "Pearls of the Koran," with headings of chapters printed in Arabic. The man, tho unused to print, soon found that he could read these easily. He was delighted with the Gospel of John, and used to come to see if my explanation agreed with his.

#### Presbyterianism in Formosa

There are now three Presbyterian churches at work in Formosa—the English, the Canadian, and the Japanese. The Japanese Presbyterians opened a church in the capital (Tai-nan) in the month of July, and they

have since provided services at a good many places in the island. They have taken a step further, and formed a Japanese presbytery in connection with the Presbyterian Church in Japan. The Canadian mission, which occupies the northern part of Formosa, has also recently strengthened its staff. It has 4 ordained Canadian missionaries (one of them a doctor) and 2 lady missionaries, and makes itself responsible for the evangelization of about half as many people as the English Presbyterian mission seeks to reach.—*British Weekly*.

#### KOREA

##### Education of the Blind in Korea

Rosetta S. Hall, M.D., of Pyeng Yang, writes in the *Woman's Missionary Friend*:

There are many blind people in Korea, but owing to the healing hand of the Christian physician and the better hygiene that is beginning to prevail, there is less blindness than twenty years ago.

The condition of blind Korean children is pitiable. They are often neglected by their own parents, who would like to be rid of them; they are never taught anything useful, but both boys and girls even in well-to-do families are made vile sorcerers. For the blind, who walk in real physical darkness amidst the mental and spiritual darkness of Korea, *even more than for the seeing*, Christian education is the only help and the only hope.

Upon my return to Korea, in the fall of 1897, I set about adapting the New York Point system to Korean and had succeeded in transcribing the alphabet, the syllables, and a number of lessons besides the ten commandments. During the last decade ten blind girls have benefited by training and some are a great help in teaching others. Books and other helps have been prepared, and Miss Perry's class for blind boys in Seoul and Mrs. Moffatt's in Pyeng Yang, have grown out of this work.

##### Progress in Korea

"The report of the Korean mission for the year ended June 30, 1908, is a most remarkable missionary document. In spite of disturbed political conditions, 5,423 communicants have been added. The native contributions amounted to \$61,730. There are 797 self-supporting churches in the mission, and 454 schools entirely sup-



ported by the Koreans; 12,264 pupils are reported as under instruction in the various schools. In the hospitals and dispensaries under the care of the mission, 46,366 patients were treated.

#### **The Korean Marvel Grows**

A word about the Koreans from Dr. Underwood:

The native Korean convert is zealous to study his Bible. Bibles are not given away in Korea, nor sold for a small fraction of their cost, but fetch the full cost of their production. Yet, in spite of the Korean's poverty, so great is the demand that last year, when the Bible Committee had ordered a new edition of 20,000 copies of the New Testament, the whole edition was sold before a word had been printed. Koreans will endure great privations and travel for days to attend a Bible class, and these classes, varying according to locality from 250 to 1,180 enrolled members, will continue from ten to fourteen days. Then the attendants upon these larger classes in their turn hold smaller classes, so that one station in the north reports during the past year as many as 192 of these smaller classes with an enrollment that exceeded 10,000.

#### **Korean Passion for Service**

For a Korean Christian to get new light and hide it under a bushel is an unheard-of thing. Having heard a bit of new truth or a choice illustration from the foreign teacher, he can not rest until he has told it to someone else, and often puts it in a far more telling way than that in which it was given to him. In 20 Bible classes two-thirds of the teaching was done by persons who had never done such work before, and, altho in some cases they were not so well prepared as we would wish, they were so earnest and sincere, that through them "God broke forth much new light from his holy Word." For a Christian boy or girl or young man or woman to attend one of our higher schools means that during vacation he or she will go back to the home village and give—mostly without pay—to the less fortunate boys and girls what has been learned. Out of a class of 55 such boys, 30 were thus engaged during a summer vacation. And two years ago a girl twelve years of age going back to her home

village gathered together 15 girls and started a school which has but grown and increased in efficiency with the years. A few months ago Mr. Ye, who was teaching our large boys' school at Hamchong, with a good salary, said to me that he must leave. When asked why he replied: "O, you know we have a small church in my home village in Samwha county, and they want to open a boys' school."—REV. J. H. PETTEE.

### **JAPAN**

#### **Commercial Argument for Missions**

The following from the *Wall Street Journal* presents a commercial argument in favor of missions. The instance mentioned is but one of a long list which have appeared in missionary history. From the standpoint of business it pays to send missionaries.

The government of Japan in furtherance of its South Manchurian railway scheme went into the English money market and borrowed \$50,000,000. When the British found out that this money, borrowed in London, had been spent in the United States for railroad supplies, they kicked up a pretty row in the House of Commons. But there was nothing to be done about it, so the question was dropped.

The reason why the Japanese Government spent English money in the United States was due solely to the fact that the Japanese engineers in charge of the work had been educated in the United States at the expense of the American missionaries, and had there imbibed Yankee notions which made it impossible for them to build a railroad along any other than American lines. Therefore at one fell swoop American commerce reaped a direct return of \$50,000,000 from missionary effort.

#### **A Japanese School**

Kwassui Jo Gakko, Nagasaki, Japan, has an enrolment in all departments of 432. There are 145 boarders who are all Christians. It continues to be a cosmopolitan school. There are a number of Chinese girls, who are pulling hard toward graduation, at least from the academic course. One is the daughter of a rich Chinese in Shanghai, and plans to graduate next year. She is carrying three mathematics, besides science, history, and



other studies; she has attended some classes taught in Japanese and speaks Japanese very well. The little Korean girls are jewels. How they do study, preparing to be teachers on their return. One is the daughter of a minister in Seoul. Two are supported by the church in Chemulpo, and one is supported by her mother. It is a real joy to teach them and see them develop. In the junior class is a bright Russian girl, who has been in the school since she was quite small. For a number of years she attended only classes taught in Japanese. She speaks Japanese, English, German, and Russian, and has studied two or three other languages. Besides, she is very bright in mathematics as well as other studies. Beside these there are other Russians, English and German, Eurasians, and American children as well as Japanese. In the many-sided work no part receives more attention than the spiritual. Weekly class meetings, semi-weekly prayer services, daily Bible study, Sunday-school work, are instructive and practical.—*Northwestern Christian Advocate*.

#### In Japanese Wilds

Mrs. G. P. Pierson writes from a post-house in the wilds of Kitami, Province, Hokkaido, between Gakuden and Hokkosha:

My third sheet, and not a word about the people—the dear, loving, hearty country Christians. Why, it was like Korea! They and the warm spiritual atmosphere in the meetings. The one in Aquila and Priscilla's house—a lovely new thatched cottage in a beautiful little dell in the woods—was the best of all. Thirty of us sat crowded together on the floor of their one room (besides a big-roofed inkitchen and stable combined). Mr. Pierson and I spoke. I told them of the Korean revivals and the recent news of Manchuria. And then followed such warm, earnest, hearty prayers, "Aquila" could hardly speak for tears. Priscilla prayed out her whole soul in longing over the many un-Christian farmers in her neighborhood. The "woman who had smoked secretly" had walked five or six miles to the meeting, and her prayer was the most moving of all. Before we got through, 8 of the non-Christians present had told us they wished to be-

come Christians, one couple, one family of three, two young men and a boy. How they came to the meetings, 50 and 60 strong—50 stayed to Holy Communion on Sabbath, and all this right in the midst of their busiest days of all the year—mint harvest and mint distilling—one acre of mint yields one kerosene can of oil-of-mint, for which they get about forty dollars, gold.

#### Honor to Dr. DeForest

Last December the Emperor of Japan conferred the Fourth Order of the Rising Sun upon Dr. DeForest soon after his return to work in that country. The ostensible occasion was the aid rendered by Dr. DeForest to the soldiers of Manchuria and his relief work during the famine. But no doubt his good offices in promoting a friendly feeling toward Japan while in this country figured large as an underlying consideration. A Japanese daily paper exprest the common appreciation of Dr. DeForest's services in counteracting what it calls "Hobsonism" in the United States:

There was a great work to do for those who loved humanity, and Dr. DeForest took up the work. From the pulpit and in the press not a day did he spend idly, but Japan's standing as a nation was fully explained. Many began to open their eyes, and his words, coming from thirty years' experience in Japan, had much effect in turning the tide which once threatened the traditional friendship of the two nations on the Pacific. To our mind his work was worth more than Sperry's sixteen battleships in cementing that friendship, and in this sense we extend to Dr. DeForest, our now national benefactor, warm welcome hands.

#### AFRICA

##### Native Christians as Givers

The Basel Missionary Society has published some figures which throw light upon the frequently touched question, how much the native Christians contribute toward the support of the preaching of the Gospel among them.

On the Gold Coast, Africa, the Society has been at work now eighty years and the native Christians numbered 21,663 in 1907. These contributed about \$13,000 for church purposes during the year, or more than \$1.50 per member, while the contributions in

1902 were just a little over \$1.08 per member. Thus there is a pleasing increase of contributions, altho the Basel Society expends yet almost five times more in the country than the native Christians contribute.

In Kamerun, where the Basel Society commenced work twenty-one years ago, 7,068 native Christians gave about \$2,250 in 1907, while the Society expended thirty-eight times more money for the whole work in Kamerun. However, in comparing the contributions of native Christians in the two places the reader should remember that the cultivation of coco brings much money to the people on the Gold Coast, but none to those in Kamerun, and that the work in Kamerun is almost sixty years younger than the other. In general, we believe the figures mentioned above prove a remarkable liberality in native Christians, who receive very little actual money after all.

#### A Picture of Heathenism

A missionary writing from Nigeria draws the following picture of the natives' "happy methods of life":

Some ask why we go to the heathen and disturb their happy methods of life. Tell me, can true happiness exist when standards of purity and true honor are unknown? Feathers, and piles of dirt, and old earthenware pots are the objects of worship. Blood of birds and beasts is sprinkled in some of the king's houses as a sacrifice for offenses against the deity. Fatalism cuts the nerve of all effort. Men are improvident because they believe in an allotted destiny which does not require effort on their part. Women are slaves of men. I do not know of one woman who is independent in earning a livelihood. . . . There are no cemeteries. The dead are buried under the floors of the houses on the day of death, and no memorials are erected.

#### From the Upper Kongo

A recent *Christian Observer* contained these inspiring words from Rev. W. H. Sheppard:

We have been working exceedingly hard these last months, and in close communion with the Master. Eight weeks ago we had a large conference here at Ibanj. Bakuba men and women from all

the country came. The conference lasted only one day, from 8:30 A. M., to 11:30 P. M. The speakers were Dr. Coppedge and Mr. W. B. Scott, a representative from King Sukenga, Prince Maxamalinga and chiefs from six villages. Mrs. Morrison presided at the organ and Mrs. Sheppard sang a beautiful solo in native tongue.

There was not a hitch nor did the conference lag the whole day. The two secretaries were your own trained native girls. Not a word in English from start to finish. Six chiefs led by Prince Maxamalinga spoke in this strain: That they felt the mission had been carrying them long enough and that they desired to give the entire support to their teachers and evangelists. Chiefs of many other Bakuba villages asked for evangelists, assuring us that they would support them entirely.

The conference was two months ago, and those villages have sent in their money (shells), bought cloth from the mission and have paid their teachers and evangelists. God bless you, good friends at home. We out here are as happy as can be. In these villages and at your central station, Ibanj, there is not the sound of a drum or the beating of corn, or the whoop of the hunter heard on Sunday.

#### Honor to the Founder of Lovedale

The coming Moderator of the General Assembly writes of Dr. Stewart:

We of the Church of Scotland, to whom that mission (Blantyre) has been transferred, cherish the memory of those who endowed it and of those who, in the course of their hard labor, suffered and died for it. Earliest of these names of honor we place that of Dr. Stewart of Lovedale. Indeed, Dr. Stewart's memory is the common possession of all branches of the Christian Church. His was a large catholic spirit, too keenly occupied with building up the kingdom of God in Africa to be concerned over-much with the disputes which divide good men at home. The story of his career reads like a romance; and it is far finer than any romance, for, if there be one note predominant in Stewart's life, it was that of *reality*, of sound, shrewd, practical judgment. He found a wilderness; he left a great civilized community. Lord Milner said of him once that he was "the biggest human in South Africa." General Gordon loved him with an intense feeling of comradeship. A dispassionate visitor to his mission, Lord Rothschild, wrote: "I think our visit to Lovedale was the most interesting part of our journey in South Africa."

### Trouble on the Kongo

A recent letter from Mr. Robert Whyte, of London, informs us that his attention had been called to a dispatch in a Belgian paper stating that our missionaries at Luebo had been arraigned by the authorities of the Kongo Free State on the charge of defamation. We can only guess what this may mean. It is well known that all of our missionaries in Africa have been outspoken in reporting the atrocities perpetrated by agents of King Leopold that had come under their observation. The wonder has been that they have not long ago been made the subject of an attack of this kind. It is a fortunate circumstance that our State Department, about a year ago, sent out a special consul to investigate the charges which had been made by the Americans in the Kongo, and which had been denied by agents of the Kongo State, both at home and abroad.—*The Missionary*.

### A Call to Kenia

In British East Africa, ninety miles from Kikuyu, up toward the slopes of Mount Kenia, dwells a section of the Kikuyu people, 50,000 strong. Until within the last few months their land has been closed to the Christian missionary. Now a door has been opened, and the call has come to our missionaries at Kikuyu to go in and possess the land for Christ. The call was an urgent one, demanding, for certain weighty reasons, an *immediate* answer. At first it seemed as if that answer would have to be—No! There was the old difficulty—lack of funds. But a way has, in God's good providence, been found; friends have come forward who, by their liberality, have made it possible to obey the call, and the foreign mission committee have thus been able to authorize entry into this splendid sphere of work. Means have been especially provided to enable the work to be entered upon and to be carried on, albeit on a modest scale, without any drain upon the ordinary resources of the committee. A native catechist from Kikuyu, a man

well equipped for the duty, has been sent to pave the way; Mr. Barlow will follow soon; and it is hoped that ere long another missionary, preferably a medical man, may be found to join him.—*Life and Work*.

### ISLANDS OF THE SEA

#### A New Missionary Vessel

A little vessel of the American Board has recently sailed from San Francisco on a voyage of 5,000 miles to the Gilbert Islands. The vessel is schooner rig, with auxiliary gasoline power, in command of Captain Walk-up, who for years carried on evangelistic work among the Gilbertese by means of a little launch called the *Hiram Bingham*, named for the venerable and beloved apostle to these benighted people who went to the islands on the first *Morning Star* in 1856. The new vessel is named *Hiram Bingham, No. 2*. The children of the Congregational churches in America are endeavoring to contribute its entire cost of \$6,704; thus far they have given about \$4,000. The hold of the *Hiram Bingham, No. 2* went out full of Bibles in the Gilbertese language. It is interesting and pathetic that on the very Sunday, October 25, when hundreds of Sunday-schools were using the special exercise describing Dr. Bingham's work, "The Appeal of the Little Isles," and when offerings were being taken to build the ship which was to bear his name, the soul of Dr. Bingham departed from earth. The children in reality are building a monument to this heroic man one of the last of the old-time missionaries on the Board.

#### Ten Years in the Philippines

The ten years of the Philippine Mission's life have been exceedingly fruitful under the blessing of God. Three hospitals, one of them now a union institution with the Baptist Mission, are treating 40,000 people a year, ministering to the beggar on the street as well as to the high government official, and winning everywhere the good-will of the people; and that on a largely



self-supporting basis. Silliman Institute, through the generous support of Dr. Silliman, is expanding so that in another year it will give industrial and academic instruction to 500 boys. It has more than 25 students for the ministry, while in Ellinwood Training School, which is united with the Methodist Training School, some 40 other young men and women are being prepared for Christian work. Five men have been ordained to the ministry and these, together with the missionary force of 38 men and women, direct a force of 227 native workers, most of them unpaid or supported by the native Church. In 96 chapels and preaching-places they have gathered in nearly 10,000 converts, and men and women are pressing into the kingdom at the rate of over 2,000 a year.—REV. PAUL DOLTZ.

#### Methodism in the Philippines

On October 4, 1901, the Methodist missionaries in Manila bought a corner lot on which to build a church for our own American "exiles" in those islands. It was the first bit of land actually purchased by any Protestant Church in the Philippines. The necessary \$3,250 was raised in Manila. The parcel of ground is worth nearly twice that sum to-day. From that modest beginning the missionaries have gone on as God's stewards have aided them, and now among the larger properties which anchor our Methodist enterprise in that metropolis and its suburbs are the following: First Church (Filipino, seating 1,500), \$40,000; Central Church (American), \$25,000; St. Paul's Church (Filipino), \$7,500; Gifford Memorial Church (Filipino), \$1,000; three missionary residences, \$17,000; the Florence B. Nicholson Bible School, \$14,500; the Johnston Memorial Hospital (Woman's Foreign

Missionary Society), \$14,000; the Harris Deaconess Training School (Woman's Foreign Missionary Society), \$13,000. This property altogether has a value of \$132,000.

#### OBITUARY NOTES

##### Rev. W. S. Ament, of China

Rev. William S. Ament, D.D., entered into missionary service in China under the American Board in 1877, and on January 7, 1909, in Lane's Hospital, San Francisco, while upon his way home for special treatment, he entered into rest. These thirty years mark the span of service of a man who was freely accorded first place, not only among the missionaries of the American Board, but among the missionaries of all denominations in China.

The Chinese and the missionaries and the officials, native and foreign, loved him, and with one accord acknowledged his masterful leadership, and mourn his death with a profound consciousness of the loss they and the cause of Christ in China have sustained.—*The Congregationalist*.

##### Dr. John F. Dodd, of New York

Dr. John F. Dodd, who retired recently from the position of assistant secretary of the Board of Foreign Missions of the Methodist Episcopal Church, died in Phillipsburg, N. J., February 2, at the age of seventy-one. When the Newark Annual Conference met for its first session, in 1858, at Morristown, N. J., John F. Dodd was the youngest of ten men who entered the conference on trial. He served as pastor for thirty-five years. In 1892 he entered the service of the Board of Foreign Missions, in which he continued until 1908, when he was granted retirement from the position of assistant recording secretary because of impaired health.





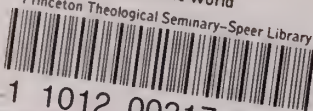
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